**THE**

**VOICE OF THE SILENCE**

AND OTHER

CHOSEN FRAGMENTS FROM THE

BOOK OF THE GOLDEN PRECEPTS FOR THE DAILY USE OF LANOOS

(DISCIPLES) TRANSLATED AND ANNOTATED BY ʺH.P.B.ʺ

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**PREFACE**

followers of Gautama Buddha were Hindus and Aryans, not Mongolians, especially those who emigrated into Tibet. The works left by Aryasanga alone are very numerous.

The following pages are derived from ʺ*The Book of the Golden Precepts*,ʺ one of the works put into the hands of mystic students in the East. The knowledge of them is obligatory in that school, the teachings of which are accepted by many Theosophists. Therefore, as I know many of these Precepts by heart, the work of translating has been relatively an easy task for me.

The original Precepts are engraved on thin oblongs (squares); copies very often on discs. These discs, or plates, are generally preserved on the altars of the temples attached to centres where the so‐called ʺcontemplativeʺ or Mahayana (Yogacharya) schools are established. They are written variously, sometimes in Tibetan but mostly in ideographs. The sacerdotal language (Senzar), besides an alphabet of its own, may be rendered in several modes of writing in cypher characters, which partake more of the nature of ideographs than of syllables. Another method (lug, in Tibetan) is to use the numerals and colors, each of which corresponds to a letter of the Tibetan alphabet (thirty simple and seventy‐four compound letters) thus forming a complete cryptographic alphabet. When the ideographs are used there is a definite mode of reading the text; as in this case the symbols and signs used in astrology, namely the twelve zodiacal animals and the seven primary colors, each a triplet in shade, *i.e.* the light, the primary, and the dark—stand for the thirty‐three letters of the simple alphabet, for words and sentences. For in this method, the twelve ʺanimalsʺ five times repeated and coupled with the five elements and the seven colors, furnish a whole alphabet composed of sixty sacred letters and twelve signs. A sign placed at the beginning of the text determines whether the reader has to spell it according to the Indian mode, when every word is simply a Sanskrit adaptation, or according to the Chinese principle of reading the ideographs. The easiest way however, is that which allows the reader to use no special, or any language he likes, as the signs and symbols were, like the Arabian

It is well known that, in India, the methods of psychic development differ with the Gurus (teachers or masters), not only because of their belonging to different schools of philosophy, of which there are six, but because every Guru has his own system, which he generally keeps very secret. But beyond the Himalayas the method in the Esoteric Schools does not differ, unless the Guru is simply a Lama, but little more learned than those he teaches.

The work from which I here translate forms part of the same series as that from which the ʺStanzasʺ of the *Book of Dzyan* were taken, on which *The Secret Doctrine* is based. Together with the great mystic work called Paramartha*,* which, the legend of Nagarjuna tells us, was delivered to the great Arhat by the Nagas or ʺSerpentsʺ (in truth a name given to the ancient Initiates), the Book of the Golden Precepts claims the same origin. Yet its maxims and ideas, however noble and original, are often found under different forms in Sanskrit works, such as the *Dnyaneshvari,* that superb mystic treatise in which Krishna describes to Arjuna in glowing colors the condition of a fully illumined Yogi; and again in certain Upanishads. This is but natural, since most, if not all, of the greatest Arhats, the first

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numerals or figures, common and international property among initiated mystics and their followers. The same peculiarity is characteristic of one of the Chinese modes of writing, which can be read with equal facility by any one acquainted with the character: for instance, a Japanese can read it in his own language as readily as a Chinaman in his.

Therefore it has been thought better to make a judicious selection only from those treatises which will best suit the few real mystics in the Theosophical Society, and which are sure to answer their needs. It is only these who will appreciate these words of Krishna‐Christos, the ʺHigher Selfʺ:

*The Book of the Golden Precepts*—some of which are pre‐ Buddhistic while others belong to a later date—contains about ninety distinct little treatises. Of these I learnt thirty‐nine by heart, years ago. To translate the rest, I should have to resort to notes scattered among a too large number of papers and memoranda collected for the last twenty years and never put in order, to make of it by any means an easy task. Nor could they be all translated and given to a world too selfish and too much attached to objects of sense to be in any way prepared to receive such exalted ethics in the right spirit. For, unless a man perseveres seriously in the pursuit of self‐knowledge, he will never lend a willing ear to advice of this nature.

ʺSages do not grieve for the living nor the dead. Never did I not exist, nor you, nor these rulers of men; nor will any one of us ever hereafter cease to be.ʺ (*Bhagavad Gita II*).

And yet such ethics fill volumes upon volumes in Eastern literature, especially in the *Upanishads*. ʺKill out all desire of life,ʺ says Krishna to Arjuna. That desire lingers only in the body, the vehicle of the embodied Self, not in the SELF which is ʺeternal, indestructible, which kills not nor is it killedʺ (*Katho Upanishad*). ʺKill out sensation,ʺ teaches Sutta Nipata; ʺlook alike on pleasure and pain, gain and loss, victory and defeat.ʺ Again, ʺSeek shelter in the eternal aloneʺ (ibid). ʺDestroy the sense of separateness,ʺ repeats Krishna under every form. ʺThe Mind (Manas) which follows the rambling senses, makes the Soul (Buddhi) as helpless as the boat which the wind leads astray upon the watersʺ (*Bhagavad Gita II*).

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In this translation, I have done my best to preserve the poetical beauty of language and imagery which characterizes the original. How far this effort has been successful, is for the reader to judge.

1889

ʺH.P.B.ʺ

**DEDICATED TO THE FEW**

*1*

**FRAGMENT I
THE VOICE OF THE SILENCE**

The Mind is the great Slayer of the Real.

THESE instructions are for those ignorant of the dangers of the lower IDDHI.\*

When to himself his form appears unreal, as do on waking all the forms he sees in dreams;

He who would hear the voice of Nada,† ʺthe Soundless Sound,ʺ and comprehend it, he has to learn the nature of Dharana.‡

When he has ceased to hear the many, he may discern the ONE—the inner sound which kills the outer.

Having become indifferent to objects of perception, the pupil must seek out the Rajah of the senses, the Thought‐ Producer, he who awakes illusion.

Then only, not till then, shall he forsake the region of Asat, the false, to come unto the realm of Sat, the true.

\* The Pali word *Iddhi*, is the synonym of the Sanskrit *Siddhis*, or psychic faculties, the abnormal powers in man. There are two kinds of *Siddhis*. One group which embraces the lower, coarse, psychic and mental energies; the other is one which exacts the highest training of Spiritual powers. Says Krishna in *Shrimad Bhagavat* (*Bhagavad‐Gita*): ʺHe who is engaged in the performance of yoga, who has subdued his senses and who has concentrated his mind in me (Krishna), such yogis all the Siddhis stand ready to serve.ʺ

Before the Soul can hear, the image (man) has to become as deaf to roarings as to whispers, to cries of bellowing elephants as to the silvery buzzing of the golden fire‐fly.

† The ʺSoundless Voice,ʺ or the ʺVoice of the Silence.ʺ Literally perhaps this would read ʺVoice in the *Spiritual Sound*,ʺ as *Nada* is the equivalent word in Sanskrit, for the Senzar term.
‡ *Dharana*, is the intense and perfect concentration of the mind upon some one interior object, accompanied by complete abstraction from everything pertaining to the external Universe, or the world of the senses.

For then the soul will hear, and will remember. And then to the inner ear will speak‐‐

*The Voice of the Silence*

*2*

Let the Disciple slay the Slayer.

For–

Before the soul can see, the Harmony within must be attained, and fleshly eyes be rendered blind to all illusion.

Before the soul can comprehend and may remember, she must unto the Silent Speaker be united just as the form to which the clay is modelled, is first united with the potterʹs mind.

And say:

THE VOICE OF THE SILENCE

If thy Soul smiles while bathing in the Sunlight of thy Life; if thy Soul sings within her chrysalis of flesh and matter; if thy Soul weeps inside her castle of illusion; if thy Soul struggles to break the silver thread that binds her to the MASTER;\* know, O Disciple, thy Soul is of the earth.

This Earth, Disciple, is the Hall of Sorrow, wherein are set along the Path of dire probations, traps to ensnare thy EGO by the delusion called ʺGreat Heresyʺ.\*\*

When to the Worldʹs turmoil thy budding

This earth, O ignorant Disciple, is but the dismal entrance leading to the twilight that precedes the valley of true light— that light which no wind can extinguish, that light which burns without a wick or fuel.

Soul† lends ear; when to the roaring voice of the great illusion thy Soul responds;‡ when frightened at the sight of the hot tears of pain; when deafened by the cries of distress, thy soul withdraws like the shy turtle within the carapace of SELFHOOD, learn, O Disciple, of her Silent ʺGod,ʺ thy Soul is an unworthy shrine.

Saith the Great Law: ʺIn order to become the KNOWER of ALL SELF †† thou hast first of SELF to be the knower.ʺ To reach the knowledge of that SELF, thou hast to give up Self to Non‐ Self, Being to Non‐Being, and then thou canst repose between the wings of the GREAT BIRD. Aye, sweet is rest between the wings of that which is not born, nor dies, but is the AUM‡‡ throughout eternal ages.§§

When waxing stronger, thy Soul glides forth from her secure retreat: and breaking loose from the protecting shrine, extends her silver thread and rushes onward; when beholding her image on the waves of Space she whispers, ʺThis is I,ʺ—declare, O Disciple, that thy soul is caught in the webs of delusion.§

\*\* *Attavada*, the heresy of the belief in Soul, or rather in the separateness of Soul or Self from the One Universal, Infinite SELF.
†† The T*attvajyani* is the ʺknowerʺ or discriminator of the principles in nature and in man; and *Atmajnyani* is the knower of ATMA or the Universal, ONE SELF.

\* The ʺgreat Masterʺ is the term used by Lanoos or Chelas to indicate oneʹs ʺHIGHER SELF.ʺ It is the equivalent of *Avalokitesvara,* and the same as Adi‐Budha with the Buddhist Occultists, ATMA the ʺSelfʺ (the Higher Self) with the Brahmins, and CHRISTOS with the ancient Gnostics.

‡‡ *Kala Hansa*, the ʺBirdʺ or Swan. Says the *Nadavindu Upanishad* (Rig Veda) translated by the Kumbakonam Theosophical Society — ʺThe syllable A is considered to be its (the bird Hansaʹs) right wing, U, its left, M, its tail, and the Ardha‐matra (half metre) is said to be its head.ʺ

† Soul is used here for the Human Ego or Manas, that which is referred to in our Occult Septenary division as the ʺHuman Soulʺ (Vide the Secret Doctrine) in contradistinction to the Spiritual and Animal Souls.

§§ Eternity with the Orientals has quite another signification than it has with us. It stands generally for the 100 years or ʺageʺ of Brahma, the duration of a Maha‐Kalpa or a period of 311,040,000,000,000 years.

‡ *Maha Maya*, ʺGreat Illusion,ʺ the objective Universe. § *Sakkayaditthi*, ʺdelusionʺ of personality.

*The Voice of the Silence*

*3*

Bestride the Bird of Life, if thou wouldʹst know.\*

The name of Hall the second is the Hall of LEARNING.‡‡ In it thy Soul will find the blossoms of life, but under every flower a serpent coiled.§§

Give up thy life, if thou wouldʹst live.†

Three Halls, O weary pilgrim, lead to the end of toils. Three Halls, O conqueror of Mara, will bring thee through three states‡ into the fourth§ and thence into the seven worlds,\*\* the worlds of Rest Eternal.

The name of the third Hall is WISDOM, beyond which stretch the shoreless waters of AKSHARA, the indestructible Fount of Omniscience.\*\*\*

If thou wouldʹst learn their names, then hearken, and remember.

If thou wouldʹst cross the first Hall safely, let not thy mind mistake the fires of lust that burn therein for the sunlight of life.

The name of the first Hall is IGNORANCE—Avidya.

If thou wouldʹst cross the second safely, stop not the fragrance of its stupefying blossoms to inhale. If freed thou wouldʹst be from the karmic chains, seek not for thy Guru in those Mayavic regions.

It is the Hall in which thou sawʹst the light, in which thou livest and shalt die.††

\* Says the same *Nadavindu*, ʺA Yogi who bestrides the Hansa (thus contemplates on AUM) is not affected by Karmic influences or crores of sins.ʺ

The WISE ONES tarry not in pleasure‐grounds of senses.

† Give up the life of physical *personality* if you would live in spirit.

‡ The three states of consciousness, which are *Jagrat*, the waking; *Swapna*, the dreaming; and *Sushupti*, the deep sleeping state. These three Yogi conditions, lead to the fourth, or—
§ The *Turiya*, that beyond the dreamless state, the one above all, a state of high spiritual consciousness.

‡‡ The Hall of *Probationary* Learning. [ʺThe Mind (Manas) which follows the rambling senses, makes the Soul (Buddhi) as helpless as the boat which the wind leads astray upon the watersʺ (*Bhagavad‐Gita II*).]

\*\* Some Oriental [Sanskrit] mystics locate seven planes of being, the seven spiritual *lokas* or worlds within the body of *Kala Hansa*, the Swan out of Time and Space, convertible into the Swan in Time, when it becomes Brahma instead of Brahman.

§§ The astral region, the Psychic World of supersensuous perceptions and of deceptive sights — the world of mediums. It is the great ʺAstral Serpentʺ of Eliphas Levi. No blossom plucked in those regions has ever yet been brought down on earth without its serpent coiled around the stem. It is the world of the *Great Illusion*.

†† The phenomenal World of Senses and of terrestrial consciousness— only.

\*\*\* The region of the full Spiritual Consciousness beyond which there is no longer danger for him who has reached it.

*The Voice of the Silence*

*4*

The WISE ONES heed not the sweet‐tongued voices of illusion.

Seek for him who is to give thee birth,\* in the Hall of Wisdom, the Hall which lies beyond, wherein all shadows are unknown, and where the light of truth shines with unfading glory.

The moth attracted to the dazzling flame of thy night‐lamp is doomed to perish in the viscid oil. The unwary Soul that fails to grapple with the mocking demon of illusion, will return to earth the slave of Mara.

That which is uncreate abides in thee, Disciple, as it abides in that Hall. If thou wouldʹst reach it and blend the two, thou must divest thyself of thy dark garments of illusion. Stifle the voice of flesh, allow no image of the senses to get between its light and thine, that thus the twain may blend in one. And having learnt thine own Ajnyana,† flee from the Hall of Learning. This Hall is dangerous in its perfidious beauty, is needed but for thy probation. Beware, Lanoo, lest dazzled by illusive radiance thy Soul should linger and be caught in its deceptive light.

Behold the Hosts of Souls. Watch how they hover oʹer the stormy sea of human life, and how exhausted, bleeding, broken‐winged, they drop one after other on the swelling waves. Tossed by the fierce winds, chased by the gale, they drift into the eddies and disappear within the first great vortex.

This light shines from the jewel of the Great Ensnarer, (Mara).‡ The senses it bewitches, blinds the mind, and leaves the unwary an abandoned wreck.

Let not thy ʺHeaven‐born,ʺ merged in the sea of Maya, break from the Universal Parent (SOUL), but let the fiery power retire into the inmost chamber, the chamber of the Heart§ and the abode of the Worldʹs Mother.\*\*

\* The Initiate who leads the disciple through the Knowledge given to him to his spiritual, or second birth, is called the Father, Guru or Master.

Then from the heart that Power shall rise into the sixth, the middle region, the place between thine eyes, when it becomes

† *Ajnyana* is ignorance or non‐wisdom the opposite of ʺKnowledgeʺ, *Jnyana*.

§ The *inner* chamber of the Heart, called in Sanskrit *Brahma‐pura*. The ʺfiery powerʺ is *Kundalini*.

‡ *Mara* is in exoteric religions a demon, an Asura, but in esoteric philosophy it is personified temptation through menʹs vices, and translated literally means ʺthat which killsʺ the Soul. It is represented as a King (of the *Maras*) with a crown in which shines a jewel of such lustre that it blinds those who look at it, this lustre referring of course to the fascination exercised by vice upon certain natures.

\*\* The ʺPowerʺ and the ʺWorld‐motherʺ are names given to *Kundalini*— one of the mystic ʺYogi powers.ʺ It is *Buddhi* considered as an active instead of a passive principle (which it is generally, when regarded only as the vehicle, or casket of the Supreme Spirit ATMA). It is an electro‐ spiritual force, a creative power which when aroused into action can as easily kill as it can create.

*The Voice of the Silence*

*5*

If through the Hall of Wisdom, thou wouldʹst reach the Vale of Bliss, Disciple, close fast thy senses against the great dire heresy of Separateness that weans thee from the rest.

the breath of the ONE‐SOUL, the voice which filleth all, thy Masterʹs voice.

The last vibrates like the dull rumbling of a thunder‐cloud.

ʹTis only then thou canst become a ʺWalker of the Skyʺ\* who treads the winds above the waves, whose step touches not the waters.

The seventh swallows all the other sounds. They die, and then are heard no more.

Before thou setʹst thy foot upon the ladderʹs upper rung, the ladder of the mystic sounds, thou hast to hear the voice of thy inner GOD† in seven manners.

When the six§ are slain and at the Masterʹs feet are laid, then is the pupil merged into the ONE,\*\* becomes that ONE and lives therein.

The first is like the nightingaleʹs sweet voice chanting a song of parting to its mate.

Eternal lifeʹs pure waters, clear and crystal, with the monsoon tempestʹs muddy torrents cannot mingle.

The second comes as the sound of a silver cymbal of the Dhyanis, awakening the twinkling stars.

Heavenʹs dew‐drop glittering in the mornʹs first sun‐beam within the bosom of the lotus, when dropped on earth becomes a piece of clay; behold, the pearl is now a speck of mire.

The next is as the plaint melodious of the ocean‐sprite imprisoned in its shell.

And this is followed by the chant of Vina.‡
The fifth like sound of bamboo‐flute shrills in thine ear. It changes next into a trumpet‐blast.

Strive with thy thoughts unclean before they overpower thee. Use them as they will thee, for if thou sparest them and they take root and grow, know well, these thoughts will

\* *Keshara* or ʺsky‐walkerʺ or ʺgoer.ʺ As explained in the 6th Adhyaya of that king of mystic works, the *Dhyaneshvari*—the body of the Yogi becomes as one *formed of the wind*; as ʺa cloud from which limbs have sprouted out,ʺ after which —ʺhe (the Yogi) beholds the things beyond the seas and stars; he hears the language of the Devas and comprehends it, and perceives what is passing in the mind of the ant.ʺ

§ The six principles; meaning when the lower personality is destroyed and the inner individuality is merged into and lost in the Seventh or Spirit.

† The Higher SELF.
‡ *Vina* is an Indian stringed instrument like a lute.

‡‡ *Manasa‐rupa*. The first refers to the astral or *personal* Self; the second to the individuality or the reincarnating Ego whose consciousness on our plane or the *lower Manas*—has to be paralyzed.

*The Voice of the Silence*

*6*

Before that path is entered, thou must destroy thy lunar body,†† cleanse thy mind‐body‡‡ and make clean thy heart.

\*\* The disciple is one with Brahman or ATMA.
†† The astral form produced by the *Kamic* principle, the *Kama‐rupa* or

body of desire.

overpower and kill thee. Beware, Disciple, suffer not, eʹen though it be their shadow, to approach. For it will grow, increase in size and power, and then this thing of darkness will absorb thy being before thou hast well realized the black foul monsterʹs presence.

Let thy Soul lend its ear to every cry of pain like as the lotus bares its heart to drink the morning sun.

Before the ʺmystic Powerʺ\* can make of thee a god, Lanoo, thou must have gained the faculty to slay thy lunar form at will.

But let each burning human tear drop on thy heart and there remain, nor ever brush it off, until the pain that caused it is removed.

The Self of Matter and the SELF of Spirit can never meet. One of the twain must disappear; there is no place for both.

These tears, O thou of heart most merciful, these are the streams that irrigate the fields of charity immortal. ʹTis on such soil that grows the midnight blossom of Buddha‡ more difficult to find, more rare to view than is the flower of the Vogay tree. It is the seed of freedom from rebirth. It isolates the Arhat both from strife and lust, it leads him through the fields of Being unto the peace and bliss known only in the land of Silence and Non‐Being.

Ere thy Soulʹs mind can understand, the bud of personality must be crushed out, the worm of sense destroyed past resurrection.

Thou canst not travel on the Path before thou hast become that Path itself.†

\* *Kundalini* is called the ʺSerpent Powerʺ or mystic fire. *Kundalini* is called the ʺSerpentineʺ or the *annular* power on account on its spiral‐like working or progress in the body of the ascetic developing the power in himself. It is an electric fiery occult or *Fohatic* power, the great pristine force, which underlies all organic and inorganic matter.

Kill out desire; but if thou killest it, take heed lest from the dead it should again arise.

† This ʺPathʺ is mentioned in all the Mystic Works. As Krishna says in the *Dhyaneshvari*: ʺWhen this Path is beheld . . . whether one sets out to the bloom of the east or to the chambers of the west, *without moving*, O holder of the bow, *is the travelling in this road*. In this path, to whatever place one would go, *that place oneʹs own self* becomes.ʺ ʺThou art the Pathʺ is said to the adept guru and by the latter to the disciple, after initiation. ʺI am the way and the Pathʺ says another MASTER.

‡ Adeptship—the ʺblossom of *Bodhisattva*.ʺ

*The Voice of the Silence*

*7*

Let not the fierce Sun dry one tear of pain before thyself hast wiped it from the suffererʹs eye.

Kill love of life, but if thou slayest Tanha,§ let this not be for thirst of life eternal, but to replace the fleeting by the everlasting.

§ *Tanha* —ʺthe will to live,ʺ the fear of death and love for life, that force or energy which causes the rebirths.

Desire nothing. Chafe not at Karma, nor at Natureʹs changeless laws. But struggle only with the personal, the transitory, the evanescent and the perishable.

tenacious, then glue his feet unto the spot, and like a bird caught in the wily fowlerʹs lime, he will be stayed from further progress. His vices will take shape and drag him down. His sins will raise their voices like as the jackalʹs laugh and sob after the sun goes down; his thoughts become an army, and bear him off a captive slave.

Help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance.

And she will open wide before thee the portals of her secret chambers, lay bare before thy gaze the treasures hidden in the very depths of her pure virgin bosom. Unsullied by the hand of matter she shows her treasures only to the eye of Spirit—the eye which never closes, the eye for which there is no veil in all her kingdoms.

Kill thy desires, Lanoo, make thy vices impotent, ere the first step is taken on the solemn journey.

Then will she show thee the means and way, the first gate and the second, the third, up to the very seventh. And then, the goal—beyond which lie, bathed in the sunlight of the Spirit, glories untold, unseen by any save the eye of Soul.

Silence thy thoughts and fix thy whole attention on thy Master whom yet thou dost not see, but whom thou feelest.

There is but one road to the Path; at its very end alone the ʺVoice of the Silenceʺ can be heard. The ladder by which the candidate ascends is formed of rungs of suffering and pain; these can be silenced only by the voice of virtue. Woe, then, to thee, Disciple, if there is one single vice thou hast not left behind. For then the ladder will give way and overthrow thee; its foot rests in the deep mire of thy sins and failings, and ere thou canst attempt to cross this wide abyss of matter thou hast to lave thy feet in Waters of Renunciation. Beware lest thou shouldʹst set a foot still soiled upon the ladderʹs lowest rung. Woe unto him who dares pollute one rung with miry feet. The foul and viscous mud will dry, become

Merge into one sense thy senses, if thou wouldʹst be secure against the foe. ʹTis by that sense alone which lies concealed within the hollow of thy brain, that the steep path which leadeth to thy Master may be disclosed before thy Soulʹs dim eyes.

*The Voice of the Silence*

*8*

Strangle thy sins, and make them dumb for ever, before thou dost lift one foot to mount the ladder.

Long and weary is the way before thee, O Disciple. One single thought about the past that thou hast left behind, will drag thee down and thou wilt have to start the climb anew.

Kill in thyself all memory of past experiences. Look not behind or thou art lost.

Do not believe that lust can ever be killed out if gratified or satiated, for this is an abomination inspired by Mara. It is by feeding vice that it expands and waxes strong, like to the worm that fattens on the blossomʹs heart.

The rose must re‐become the bud born of its parent stem, before the parasite has eaten through its heart and drunk its life‐sap.

stopped; when the four senses blend and ready are to pass into the fifth, that of the inner touch—then into stage the fourth he hath passed on.

The golden tree puts forth its jewel‐buds before its trunk is withered by the storm.

And in the fifth, O slayer of thy thoughts, all these again have to be killed beyond reanimation.† Withhold thy mind from all external objects, all external sights. Withhold internal images, lest on thy Soul‐light a dark shadow they should cast.

The pupil must regain the child‐state he has lost ere the first sound can fall upon his ear.

The light from the ONE MASTER, the one unfading golden light of Spirit, shoots its effulgent beams on the disciple from the very first. Its rays thread through the thick dark clouds of matter.

Thou art now in DHARANA,‡ the sixth stage.

Now here, now there, these rays illumine it, like sun‐ sparks light the earth through the thick foliage of the jungle growth. But, O Disciple, unless the flesh is passive, head cool, the soul as firm and pure as flaming diamond, the radiance will not reach the chamber, its sunlight will not warm the heart, nor will the mystic sounds of the Akasic heights\* reach the ear, however eager, at the initial stage.

† This means that in the sixth stage of development which, in the occult system is *Dharana*, every sense as an individual faculty has to be ʺkilledʺ (or paralyzed) on this plane, passing into and merging with the Seventh sense, the most spiritual.

Unless thou hear’st, thou canst not see.

‡ See page 2, third footnote.
§ Every stage of development in *Raja Yoga* is symbolised by a geometrical figure. This one is the sacred *Triangle* and precedes *Dharana*. The Δ is the sign of the high chelas, while another kind of triangle is that of high Initiates. It is the symbol ʺIʺ discoursed upon by Buddha and used by him as a symbol of the embodied form of Tathagata when released from the three methods of the *Prajna*. Once the preliminary and lower stages passed, the disciple sees no more the Δ but the—the abbreviation of the—, the full Septenary. *Its true form is not given here, as it is almost sure to be pounced upon by some charlatans and*—desecrated in its use for fraudulent purposes.

Unless thou seest thou canst not hear. To hear and see this is the second stage.

When the disciple sees and hears, and when he smells and tastes, eyes closed, ears shut, with mouth and nostrils

\* These mystic sounds or the melody heard by the ascetic at the beginning of his cycle of meditation called *Anahad‐shabd* by the Yogis.

*The Voice of the Silence*

*9*

When thou hast passed into the seventh, O happy one, thou shalt perceive no more the sacred three,§ for thou shalt have become that three thyself. Thyself and mind, like twins

upon a line, the star which is thy goal, burns overhead.\* The three that dwell in glory and in bliss ineffable, now in the world of Maya have lost their names. They have become one star, the fire that burns but scorches not, that fire which is the Upadhi† of the Flame.

ocean, the ever‐present Ray become the All and the eternal radiance.

And this, O Yogi of success, is what men call Dhyana,‡ the right precursor of Samadhi.§

Thou art acquainted with the five impediments, O blessed one. Thou art their conqueror, the Master of the sixth, deliverer of the four modes of Truth.\*\* The light that falls upon them shines from thyself, O thou who wast disciple but art Teacher now.

And now thy Self is lost in SELF, Thyself unto THYSELF, merged in THAT SELF from which thou first didst radiate.

Where is thy individuality, Lanoo, where the Lanoo himself? It is the spark lost in the fire, the drop within the

And of these modes of Truth‐‐

\* The star that burns overhead is the ʺthe star of initiation.ʺ The caste‐ mark of Shaivas, or devotees of the sect of Shiva, the great patron of all Yogis, is a black round spot, the symbol of the Sun now, perhaps, but that of the star of initiation, in Occultism, in days of old.

Hast thou not conquered the Marasʹ King at Tsi, the portal of assembling—truth the second?††

† The basis (upadhi)of the ever unreachable FLAME,ʺ so long as the ascetic is still in this life.

Hast thou not sin at the third gate destroyed and truth the third attained?

‡ *Dhyana* is the last stage before the final *on this Earth* unless one becomes a full MAHATMA. As said already in this state the Raj Yogi is yet spiritually conscious of Self, and the working of his higher principles. One step more, and he will be on the plane beyond the Seventh (or fourth according to some schools). These, after the practice of *Pratyehara*—a preliminary training, in order to control oneʹs mind and thoughts—count *Dhasena*, *Dhyana* and *Samadhi* and embraces the three under the generic name of SANNYAMA

\*\* The ʺfour modes of truthʺ are, in Northern Buddhism, *Ku* ʺsuffering or miseryʺ; *Tu* the assembling of temptations; *Mu* ʺtheir destructionsʺ and *Tau*, the ʺpath.ʺ The ʺfive impedimentsʺ are the knowledge of misery, truth about human frailty, oppressive restraints, and the absolute necessity of separation from all the ties of passion and even of desires. The ʺPath of Salvationʺ—is the last one.

§ *Samadhi* is the state in which the ascetic loses the consciousness of every individuality including his own. He becomes—the ALL.

†† At the portal of the ʺassemblingʺ the King of the Maras the *Maha Mara* stands trying to blind the candidate by the radiance of his ʺJewel.ʺ

*The Voice of the Silence*

*10*

And now, Lanoo, thou art the doer and the witness, the radiator and the radiation, Light in the Sound, and the Sound in the Light.

Hast thou not passed through knowledge of all misery— truth the first?

Hast not thou entered Tau, ʺthe Pathʺ that leads to knowledge—the fourth truth?\*

**FRAGMENT II THE TWO PATHS**

And now, rest ʹneath the Bodhi tree, which is perfection of all knowledge, for, know, thou art the Master of SAMADHI— the state of faultless vision.

Behold! thou hast become the Light, thou hast become the Sound, thou art thy Master and thy God. Thou art THYSELF the object of thy search: the VOICE unbroken, that resounds throughout eternities, exempt from change, from sin exempt, the seven sounds in one,

AND now, O Teacher of Compassion, point thou the way to other men. Behold, all those who knocking for admission, await in ignorance and darkness, to see the gate of the Sweet Law flung open!

THE VOICE OF THE SILENCE.

Shalt not thou, Master of thine own Mercy, reveal the Doctrine of the Heart?† Shalt thou refuse to lead thy Servants unto the Path of Liberation?

*Om Tat Sat.*

\* This is the fourth ʺPathʺ out of the five paths of rebirth which lead and toss all human beings into perpetual states of sorrow and joy. These ʺpathsʺ are but sub‐divisions of the One, the Path followed by Karma.

† The two schools of Buddhaʹs doctrine, the esoteric and the exoteric, are respectively called the ʺHeartʺ and the ʺEyeʺ Doctrine. *Bodhidharma* called them in China—from whence the names reached Tibet—the *Tsung‐men* (esoteric) and *Kiau‐men* (exoteric school). It is so named, because it is the teaching which emanated from Gautama Buddhaʹs *heart*, whereas the ʺEyeʺ Doctrine was the work of his head or brain. The ʺHeart Doctrineʺ is also called ʺthe seal of truthʺ or the ʺtrue seal,ʺ a symbol found on the heading of almost all Esoteric works.

*The Voice of the Silence*

The voice of the Candidates:

Quoth the Teacher:

The Paths are two; the great Perfections three; six are the Virtues that transform the body into the Tree of Knowledge.‡

‡ The ʺtree of knowledgeʺ is a title given by the followers of the

*Bodhidharma* to those who have attained the height of mystic *11*

Who shall approach them?

learn to discern the real from the false, the ever‐fleeting from the everlasting. Learn above all to separate Head‐learning from Soul‐Wisdom, the ʺEyeʺ from the ʺHeartʺ doctrine.

Who shall first enter them?

Who shall first hear the doctrine of two Paths in one, the truth unveiled about the Secret Heart?\* The Law which, shunning learning, teaches Wisdom, reveals a tale of woe.

Yea, ignorance is like unto a closed and airless vessel; the soul a bird shut up within. It warbles not, nor can it stir a feather; but the songster mute and torpid sits, and of exhaustion dies.

Alas, alas, that all men should possess Alaya, be one with the great Soul, and that possessing it, Alaya should so little avail them!

But even ignorance is better than Head‐learning with no Soul‐wisdom to illuminate and guide it.

Behold how like the moon, reflected in the tranquil waves, Alaya is reflected by the small and by the great, is mirrored in the tiniest atoms, yet fails to reach the heart of all. Alas, that so few men should profit by the gift, the priceless boon of learning truth, the right perception of existing things, the Knowledge of the non‐existent!

The seeds of Wisdom cannot sprout and grow in airless space. To live and reap experience the mind needs breadth and depth and points to draw it towards the Diamond Soul. †Seek not those points in Mayaʹs realm; but soar beyond illusions, search the eternal and the changeless SAT,‡ mistrusting fancyʹs false suggestions.

Saith the pupil:

For mind is like a mirror; it gathers dust while it reflects.§ It needs the gentle breezes of Soul‐Wisdom to brush away the

O Teacher, what shall I do to reach to Wisdom?

O Wise one, what, to gain perfection?

Search for the Paths. But, O Lanoo, be of clean heart before thou startest on thy journey. Before thou takest thy first step

† ʺDiamond Soulʺ ʺ*Vajrasattva*,ʺ a title of the supreme Buddha, the ʺLord of all Mysteries,ʺ called Vajradhara and Adi‐Buddha.

knowledge—adepts. Nagarjuna, the founder of the Madhyamika School, was called the ʺDragon Tree,ʺ Dragon standing as a symbol of Wisdom and Knowledge. The tree is honoured because it is under the Bodhi (wisdom) Tree that Buddha received his birth and enlightenment, preached his first sermon and died.

‡ SAT, the one eternal and Absolute Reality and Truth, all the rest being illusion.

\* ʺSecret Heartʺ is the Esoteric doctrine.

§ From Shin‐Sienʹs Doctrine, who teaches that the human mind is like a mirror which attracts and reflects every atom of dust, and has to be, like that mirror, watched over and dusted every day. Shin‐Sien was the sixth Patriarch of North China who taught the Esoteric doctrine of *Bodhidharma.*

*The Voice of the Silence*

*12*

dust of our illusions. Seek, O Beginner, to blend thy Mind and Soul.

ʺGreat Sifterʺ is the name of the ʺHeart Doctrine,ʺ O disciple.

Shun ignorance, and likewise shun illusion. Avert thy face from world deceptions; mistrust thy senses, they are false. But within thy body—the shrine of thy sensations—seek in the Impersonal for the ʺeternal man,ʺ\* and having sought him out, look inward: thou art Buddha.† Shun praise, O Devotee. Praise leads to self‐delusion. Thy body is not self, thy SELF is in itself without a body, and either praise or blame affects it not.

The wheel of the good Law moves swiftly on. It grinds by night and day. The worthless husks it drives from out the golden grain, the refuse from the flour. The hand of Karma guides the wheel; the revolutions mark the beatings of the Karmic heart.

Self‐gratulation, O disciple, is like unto a lofty tower, up which a haughty fool has climbed. Thereon he sits in prideful solitude and unperceived by any but himself.

True knowledge is the flour, false learning is the husk. If thou wouldʹst eat the bread of Wisdom, thy flour thou hast to knead with Amritaʹs\*\* clear waters. But if thou kneadest husks with Mayaʹs dew, thou canst create but food for the black doves of death, the birds of birth, decay and sorrow.

False learning is rejected by the Wise, and scattered to the Winds by the good Law. Its wheel revolves for all, the humble and the proud. The ʺDoctrine of the Eyeʺ‡ is for the crowd, the ʺDoctrine of the Heart,ʺ for the elect. The first repeat in pride: ʺBehold, I know,ʺ the last, they who in humbleness have garnered, low confess, ʺthus have I heardʺ.§

If thou art told that to become Arhan thou hast to cease to love all beings— tell them they lie.

\* The reincarnating EGO is called by the Northern Buddhists the ʺtrue man,ʺ who becomes in union with his Higher Self a Buddha.

† ʺBuddhaʺ means ʺEnlightened.ʺ
‡ See page 11, footnote about the two schools of Buddhaʹs doctrine. The

\*\* Immortality.

Exoteric Buddhism of the masses.

†† Rathapala the great Arhat thus addresses his father in the legend called *Rathapala Sutrasanne*. But as all such legends are allegorical (e.g. Rathapalaʹs father has a mansion with *seven doors*) hence the reproof, to those who accept them *literally*.

§ The usual formula that precedes the Buddhist Scriptures, meaning, that that which follows is what has been recorded by direct oral tradition from Buddha and the Arhats.

‡‡ Brahman ascetics.

*The Voice of the Silence*

*13*

If thou art told that to gain liberation thou hast to hate thy mother and disregard thy son; to disavow thy father and call him ʺhouseholderʺ;†† for man and beast all pity to renounce—tell them their tongue is false.

Thus teach the Tirthikas, the unbelievers.‡‡

If thou art taught that sin is born of action and bliss of absolute inaction, then tell them that they err. Non‐ permanence of human action; deliverance of mind from thraldom by the cessation of sin and faults, are not for ʺDeva Egos.ʺ\* Thus saith the ʺDoctrine of the Heart.ʺ

Think not that breaking bone, that rending flesh and muscle, unites thee to thy ʺsilent Selfʺ.‡ Think not, that when the sins of thy gross form are conquered, O Victim of thy Shadows,§ thy duty is accomplished by nature and by man.

The Dharma of the ʺEyeʺ is the embodiment of the external, and the non‐existing.

The blessed ones have scorned to do so. The Lion of the Law, the Lord of Mercy,\*\* perceiving the true cause of human woe, immediately forsook the sweet but selfish rest of quiet wilds. From Aranyaka†† He became the Teacher of mankind. After Julai‡‡ had entered the Nirvana, He preached on mount and plain, and held discourses in the cities, to Devas, men and gods.§§

The Dharma of the ʺHeartʺ is the embodiment of Bodhi,† the Permanent and Everlasting.

The Lamp burns bright when wick and oil are clean. To make them clean a cleaner is required. The flame feels not the process of the cleaning. ʺThe branches of a tree are shaken by the wind; the trunk remains unmoved.ʺ

Sow kindly acts and thou shalt reap their fruition. Inaction in a deed of mercy becomes an action in a deadly sin.

Both action and inaction may find room in thee; thy body agitated, thy mind tranquil, thy Soul as limpid as a mountain lake.

Thus saith the Sage.

Wouldst thou become a Yogi of ʺTimeʹs Circleʺ? Then, O Lanoo:

Shalt thou abstain from action? Not so shall gain thy soul her freedom. To reach Nirvana one must reach Self‐ Knowledge, and Self‐Knowledge is of loving deeds the child.

Believe thou not that sitting in dark forests, in proud seclusion and apart from men; believe thou not that life on roots and plants, that thirst assuaged with snow from the great Range—believe thou not, O Devotee, that this will lead thee to the goal of final liberation.

‡ The ʺHigher Selfʺ the ʺseventhʺ principle.
§ Our physical bodies are called ʺShadowsʺ in the mystic schools.
\*\* Buddha.
†† A forest, a desert. *Aranyaka*, a hermit who retires to the jungles and lives in a forest, when becoming a Yogi.
‡‡ *Julai* the Chinese name for Tathagata, a title applied to every Buddha. §§ All the Northern and Southern traditions agree in showing Buddha

\* The reincarnating Ego. † True, divine Wisdom.

quitting his solitude as soon as he had resolved the problem of life—i.e., received the inner enlightenment—and teaching mankind publicly.

*The Voice of the Silence*

*14*

Have patience, Candidate, as one who fears no failure, courts no success. Fix thy Soulʹs gaze upon the star whose ray thou art,\* the flaming star that shines within the lightless depths of ever‐being, the boundless fields of the Unknown.

These vestures are: Nirmanakaya, Sambhogakaya, and Dharmakaya, robe Sublime. \*\*

Have perseverance as one who doth for evermore endure. Thy shadows live and vanish;† that which in thee shall live for ever, that which in thee knows, for it is knowledge,‡ is not of fleeing life: it is the man that was, that is, and will be, for whom the hour shall never strike.

The Shangna robe,†† ʹtis true, can purchase light eternal. The Shangna robe alone gives the Nirvana of destruction; it stops rebirth, but, O Lanoo, it also kills—compassion. No longer can the perfect Buddhas, who don the Dharmakaya glory, help manʹs salvation.

If thou wouldʹst reap sweet peace and rest, Disciple, sow with the seeds of merit the fields of future harvests. Accept the woes of birth.

Know, O beginner, this is the Open PATH, the way to selfish bliss, shunned by the Bodhisattvas of the ʺSecret Heart,ʺ the Buddhas of Compassion.

Step out from sunlight into shade, to make more room for others. The tears that water the parched soil of pain and sorrow, bring forth the blossoms and the fruits of Karmic retribution. Out of the furnace of manʹs life and its black smoke, winged flames arise, flames purified, that soaring onward, ʹneath the Karmic eye, weave in the end the fabric glorified of the three vestures of the Path.§

To live to benefit mankind is the first step. To practise the six glorious virtues‡‡ is the second.

\* Every spiritual EGO is a ray of a ʺPlanetary Spiritʺ according to esoteric teaching.
† ʺPersonalitiesʺ or physical bodies called ʺshadowsʺ are evanescent.
‡ *Mind* (*Manas*)the thinking Principle or EGO in man, is referred to as ʺKnowledgeʺ itself, because the human *Egos* are called *Manasa‐putras*, the sons of (universal) Mind.

†† The *Shangna* robe, from Shangnavesu of Rajagriha the third great Arhat or ʺPatriarchʺ as the Orientalists call the hierarchy of the 33 Arhats who spread Buddhism. ʺShangna robeʺ means metaphorically, the acquirement of Wisdom with which the Nirvana of destruction (of *personality*) is entered. Literally, the ʺinitiation robeʺ of the Neophytes. Edkins states that this ʺgrass clothʺ was brought to China from Tibet in the Tong Dynasty. ʺWhen an Arhan is born this plant is found growing in a clean spotʺ says the Chinese as also the Tibetan legend.

§ See Page 31, footnote No. 2.

‡‡ To ʺpractise the Paramita Pathʺ means to become a Yogi with a view of becoming an ascetic.

*The Voice of the Silence*

*15*

Alas! shall SELVES be sacrificed to Self; mankind, unto the weal of Units?

To don Nirmanakayaʹs humble robe is to forego eternal bliss for Self, to help on manʹs salvation. To reach Nirvanaʹs

\*\* *Ibid*.

bliss, but to renounce it, is the supreme, the final step—the highest on Renunciationʹs Path.

Take then as much as merit hath in store for thee, O thou of patient heart. Be of good cheer and rest content with fate. Such is thy Karma, the Karma of the cycle of thy births, the destiny of those, who, in their pain and sorrow, are born along with thee, rejoice and weep from life to life, chained to thy previous actions.

Know, O Disciple, this is the Secret PATH, selected by the Buddhas of Perfection, who sacrificed the SELF to weaker Selves.

Yet, if the ʺDoctrine of the Heartʺ is too high‐winged for thee. If thou needʹst help thyself and fearest to offer help to others,—then, thou of timid heart, be warned in time: remain content with the ʺEye Doctrineʺ of the Law. Hope still. For if the ʺSecret Pathʺ is unattainable this ʺday,ʺ it is within thy reach ʺto‐morrow.ʺ\* Learn that no efforts, not the smallest— whether in right or wrong direction—can vanish from the world of causes. Eʹen wasted smoke remains not traceless. ʺA harsh word uttered in past lives, is not destroyed but ever comes again.ʺ† The pepper plant will not give birth to roses, nor the sweet jessamineʹs silver star to thorn or thistle turn.

Act thou for them ʺto‐day,ʺ and they will act for thee ʺto‐ morrow.ʺ

Thou canst create this ʺdayʺ thy chances for thy ʺmorrow.ʺ In the ʺGreat Journey,ʺ‡ causes sown each hour bear each its harvest of effects, for rigid Justice rules the World. With mighty sweep of never erring action, it brings to mortals lives of weal or woe, the Karmic progeny of all our former thoughts and deeds.

The Selfish devotee lives to no purpose. The man who does not go through his appointed work in life—has lived in vain.

\* ʺTo‐morrowʺ means the following rebirth or reincarnation. † Precepts of the Prasanga School.

If Sun thou canʹst not be, then be the humble planet. Aye, if thou art debarred from flaming like the noon‐day Sun upon the snow‐capped mount of purity eternal, then choose, O Neophyte, a humbler course.

‡ ʺGreat journeyʺ or the whole complete cycle of existences, in one ʺRound.ʺ

*The Voice of the Silence*

*16*

ʹTis from the bud of Renunciation of the Self, that springeth the sweet fruit of final Liberation.

To perish doomed is he, who out of fear of Mara refrains from helping man, lest he should act for Self. The pilgrim who would cool his weary limbs in running waters, yet dares not plunge for terror of the stream, risks to succumb from heat. Inaction based on selfish fear can bear but evil fruit.

Follow the wheel of life; follow the wheel of duty to race and kin, to friend and foe, and close thy mind to pleasures as to pain. Exhaust the law of Karmic retribution. Gain Siddhis for thy future birth.

Point out the ʺWayʺ—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.

Srotapatti\*\* in this birth. The Siddhis of perfection may loom far, far away; but the first step is taken, the stream is entered, and he may gain the eye‐sight of the mountain eagle, the hearing of the timid doe.

Behold Migmar,\* as in his crimson veils his ʺEyeʺ sweeps over slumbering Earth. Behold the fiery aura of the ʺHandʺ of Lhagpa† extended in protecting love over the heads of his ascetics. Both are now servants to Nyima‡ left in his absence silent watchers in the night. Yet both in Kalpas past were bright Nyimas, and may in future ʺDaysʺ again become two Suns. Such are the falls and rises of the Karmic Law in nature.

Tell him, O Aspirant, that true devotion may bring him back the knowledge, that knowledge which was his in former births. The deva‐sight and deva‐hearing are not obtained in one short birth.

Be, O Lanoo, like them. Give light and comfort to the toiling pilgrim, and seek out him who knows still less than thou; who in his wretched desolation sits starving for the bread of Wisdom and the bread which feeds the shadow, without a Teacher, hope or consolation, and—let him hear the Law.

Be humbler still, when Wisdom thou hast mastered.

Tell him, O Candidate, that he who makes of pride and self‐regard bond‐maidens to devotion; that he, who cleaving to existence, still lays his patience and submission to the Law, as a sweet flower at the feet of Shakya‐Thub‐pa,§ becomes a

Aye, great is he, who is the slayer of desire.

\* Mars.
† Mercury.

\*\* *Srotapatti* or ʺhe who enters in the streamʺ of Nirvana, unless he reaches the goal owing to some exceptional reasons, can rarely attain Nirvana in one birth. Usually a Chela is said to begin the ascending effort in one life and end or reach it only in his seventh succeeding birth.

‡ The Sun. *Nyima*, the Sun in Tibetan Astrology. *Migmar* or Mars is symbolized by an ʺEye,ʺ and *Lhagpa* or Mercury by a ʺHand.ʺ
§ Buddha.

*The Voice of the Silence*

*17*

Be humble, if thou wouldʹst attain to Wisdom.

Be like the Ocean which receives all streams and rivers. The Oceanʹs mighty calm remains unmoved; it feels them not.

Restrain by thy Divine thy lower Self.

Restrain by the Eternal the Divine.

Still greater he, in whom the Self Divine has slain the very knowledge of desire.

Guard thou the Lower lest it soil the Higher. The way to final freedom is within thy SELF.

That way begins and ends outside of Self.\*

ever be refused the right to enter on the Path that leads toward the field of Battle.

Unpraised by men and humble is the mother of all Rivers, in Tirthikaʹs† proud sight; empty the human form though filled with Amritaʹs sweet waters, in the sight of fools. Withal, the birth‐place of the sacred rivers is the sacred land,‡ and he who Wisdom hath, is honoured by all men.

For, either he shall win, or he shall fall.

Arhans and Sages of the boundless Vision§ are rare as is the blossom of the Udumbara tree. Arhans are born at midnight hour, together with the sacred plant of nine and seven stalks\*\*, the holy flower that opes and blooms in darkness, out of the pure dew and on the frozen bed of snow‐ capped heights, heights that are trodden by no sinful foot.

Yea, if he conquers, Nirvana shall be his. Before he casts his shadow off his mortal coil, that pregnant cause of anguish and illimitable pain—in him will men a great and holy Buddha honour.

No Arhan, O Lanoo, becomes one in that birth when for the first the Soul begins to long for final liberation. Yet, O thou anxious one, no warrior volunteering fight in the fierce strife between the living and the dead††, not one recruit can

But if thou wouldʹst Nirvana reach, or cast the prize away, ‡‡ let not the fruit of action and inaction be thy motive, thou of dauntless heart.

\* Meaning the personal lower ʺSelf.ʺ
† An ascetic Brahman, visiting holy shrines, especially sacred bathing‐

Know that the Bodhisattva who liberation changes for Renunciation to don the miseries of ʺSecret Life,ʺ§§ is called, ʺthrice Honoured,ʺ O thou candidate for woe throughout the cycles.

places.

The PATH is one, Disciple, yet in the end, twofold. Marked are its stages by four and seven Portals. At one end—bliss immediate, and at the other—bliss deferred. Both are of merit the reward: the choice is thine.

‡ *Tirthikas* are the Brahmanical Sectarians ʺbeyondʺ the Himalayas called ʺinfidelsʺ by the Buddhists in the sacred land, Tibet, and *vice versa*.
§ Boundless Vision or psychic, superhuman sight. An Arhan is credited with ʺseeingʺ and knowing all at a distance as well as on the spot.

\*\* See page 35, footnote No. 3 ; Shangna plant.

†† The ʺlivingʺ is the immortal Higher Ego, and the ʺdeadʺ—the lower personal Ego.

‡‡ See page 77, footnote No. 2
§§ The ʺSecret Lifeʺ is life as a Nirmanakaya.

*The Voice of the Silence*

*18*

And if he falls, eʹen then he does not fall in vain; the enemies he slew in the last battle will not return to life in the next birth that will be his.

The One becomes the two, the Open and the Secret.\* The first one leadeth to the goal, the second, to Self‐Immolation.

The ʺSecret Wayʺ leads also to Paranirvanic bliss—but at the close of Kalpas without number; Nirvanas gained and lost from boundless pity and compassion for the world of deluded mortals.

When to the Permanent is sacrificed the Mutable, the prize is thine: the drop returneth whence it came. The Open PATH leads to the changeless change—Nirvana, the glorious state of Absoluteness, the Bliss past human thought.

But it is said ʺThe last shall be the greatest,ʺ Samyak Sambuddha, the Teacher of Perfection, gave up his SELF for the salvation of the World, by stopping at the threshold of Nirvana—the pure state.

Thus, the first Path is LIBERATION.

But Path the Second is—RENUNCIATION, and therefore called the ʺPath of Woe.ʺ

Thou hast the knowledge now concerning the two Ways. Thy time will come for choice, O thou of eager Soul, when thou hast reached the end and passed the seven Portals. Thy mind is clear. No more art thou entangled in delusive thoughts, for thou hast learned all. Unveiled stands truth and looks thee sternly in the face. She says:

That Secret Path leads the Arhan to mental woe unspeakable; woe for the living Dead,† and helpless pity for the men of karmic sorrow, the fruit of Karma Sages dare not still.

For it is written: ʺteach to eschew all causes; the ripple of effect, as the great tidal wave, thou shalt let run its course.ʺ

ʺSweet are the fruits of Rest and Liberation for the sake of Self; but sweeter still the fruits of long and bitter duty. Aye, Renunciation for the sake of others, of suffering fellow men.ʺ

The ʺOpen Way,ʺ no sooner hast thou reached its goal, will lead thee to reject the Bodhisattvic body and make thee enter the thrice glorious state of Dharmakaya‡ which is oblivion of the World and men for ever.

He, who becomes Pratyeka‐Buddha,§ makes his obeisance but to his Self. The Bodhisattva who has won the battle, who holds the prize within his palm, yet says in his divine compassion:

\* The ʺOpenʺ and the ʺSecret Pathʺ—or the one taught to the layman, the exoteric and the generally accepted, and the other the Secret Path— the nature of which is explained at initiation.
† Men ignorant of the Esoteric truths and Wisdom are called ʺthe living Dead.ʺ

§ *Pratyeka Buddhas* are those Bodhisattvas who strive after and often reach the Dharmakaya robe after a series of lives. Caring nothing for the woes of mankind or to help it, but only for their own *bliss*, they enter Nirvana and— disappear from the sight and the hearts of men. In Northern Buddhism a ʺPratyeka Buddhaʺ is a synonym of spiritual Selfishness.

‡ See page 31, second footnote.

*The Voice of the Silence*

*19*

ʺFor othersʹ sake this great reward I yieldʺ—accomplishes the greater Renunciation.

**FRAGMENT III THE SEVEN PORTALS**

A SAVIOUR OF THE WORLD is he.

Behold! The goal of bliss and the long Path of Woe are at the furthest end. Thou canst choose either, O aspirant to Sorrow, throughout the coming cycles!

ʺUPADHYAYA,\* the choice is made, I thirst for Wisdom. Now hast thou rent the veil before the secret Path and taught the greater Yana.† Thy servant here is ready for thy guidance.ʺ

*OM VAJRAPANI HUM*.

*The Voice of the Silence*

*20*

ʹTis well, Shravaka.‡ Prepare thyself, for thou wilt have to travel on alone. The Teacher can but point the way. The Path is one for all, the means to reach the goal must vary with the Pilgrims.

\* *Upadhyaya* is a spiritual preceptor, a Guru. The Northern Buddhists choose these generally among the ʺNarjol,ʺ saintly men, learned in *gotrabhu‐jnyana* and *jnyana‐darshana‐shuddhi* teachers of the Secret Wisdom.

† Yana—vehicle: thus *Mahayana* is the ʺGreat Vehicle,ʺ and *Hinayana*, the ʺLesser Vehicle,ʺ the names for two schools of religious and philosophical learning in Northern Buddhism.

‡ *Sravaka*—a listener, or student who attends to the religious instructions. From the root ʺ*Sru*.ʺ When from theory they go into practice or performance of asceticism, they become *Sramanas*, ʺexercisers,ʺ from *Srama*, action. As Hardy shows, the two appellations answer to the words *akoustikoi* and *asketai* of the Greeks.

Which wilt thou choose, O thou of dauntless heart? The Samtan\* of ʺeye Doctrine,ʺ four‐fold Dhyana, or thread thy way through Paramitas, † six in number, noble gates of virtue leading to Bodhi and to Prajna, seventh step of Wisdom?

stream hath enteredʺ; once thy foot hath pressed the bed of the Nirvanic stream in this or any future life, thou hast but seven other births before thee, O thou of adamantine Will.

The rugged Path of four‐fold Dhyana winds on uphill. Thrice great is he who climbs the lofty top.

Look on. What seest thou before thine eye, O aspirant to god‐like Wisdom?

The Paramita heights are crossed by a still steeper path. Thou hast to fight thy way through portals seven, seven strongholds held by cruel crafty Powers— passions incarnate.

ʺThe cloak of darkness is upon the deep of matter; within its folds I struggle. Beneath my gaze it deepens, Lord; it is dispelled beneath the waving of thy hand. A shadow moveth, creeping like the stretching serpent coils. . . . It grows, swells out and disappears in darkness.ʺ

Be of good cheer, Disciple; bear in mind the golden rule. Once thou hast passed the gate Srotapatti,‡ ʺhe who the

It is the shadow of thyself outside the Path, cast on the darkness of thy sins.

\* *Samtan* (Tibetan), the same as the Sanskrit *Dhyana*, or the state of meditation, of which there are four degrees.
† *Paramitas*, the six transcendental virtues; for the priests there are *ten*.
‡ *Srotapatti*—(lit.) ʺhe who has entered the streamʺ that leads to the Nirvanic ocean. This name indicates the *first* Path. The name of the *second* is the Path of *Sakridagamin*, ʺhe who will receive birth (only) once more.ʺ The *third* is called *Anagamin*, ʺhe who will be reincarnated no more,ʺ unless he so desires in order to help mankind. The *fourth* Path is known as that of *Rahat* or *Arhat*. This is the highest. An Arhat sees Nirvana during his life. For him it is no *post‐mortem* state, but *Samadhi*, during which he experiences all Nirvanic bliss.

ʺYea, Lord; I see the PATH; its foot in mire, its summits lost in glorious light Nirvanic. And now I see the ever narrowing Portals on the hard and thorny way to Jnana.ʺ §

NOTE. How little one can rely upon the Orientalists for the exact words and meaning, is instanced in the case of three ʺallegedʺ authorities. Thus the four names just explained are given by R. Spence Hardy as: 1) Sowan; 2) Sakradagami; 3) Anagami, and 4) Arya. By the Rev. J. Edkins they are given as: 1) Srotapanna; 2) Sagardagam; 3) Anaganim, and 4)

Arhan. Schlagintweit again spells them differently, each, moreover, giving another and a new variation in the meaning of the terms.

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Thou seest well, Lanoo. These Portals lead the aspirant across the waters on ʺto the other shoreʺ.\*\* Each Portal hath a golden key that openeth its gate; and these keys are:

§ Knowledge, Wisdom.

\*\* ʺArrival at the shoreʺ is with the Northern Buddhists synonymous with reaching Nirvana through the exercise of the six and the ten *Paramitas* (virtues).

1. DANA, the key of charity and love immortal.

Before thou canst approach the foremost gate thou hast to learn to part thy body from thy mind, to dissipate the shadow, and to live in the eternal. For this, thou hast to live and breathe in all, as all that thou perceivest breathes in thee; to feel thyself abiding in all things, all things in SELF.

2. SHILA, the key of Harmony in word and act, the key that counterbalances the cause and the effect, and leaves no further room for Karmic action.

3. KSHANTI, patience sweet, that nought can ruffle.

Thou shalt not let thy senses make a playground of thy mind.

4. VIRAGA, indifference to pleasure and to pain, illusion conquered, truth alone perceived.

Thou shalt not separate thy being from BEING, and the rest, but merge the Ocean in the drop, the drop within the Ocean.

5. VIRYA, the dauntless energy that fights its way to the supernal TRUTH, out of the mire of lies terrestrial.

6. DHYANA, whose golden gate once opened leads the Narjol\* toward the realm of Sat eternal and its ceaseless contemplation.

So shalt thou be in full accord with all that lives; bear love to men as though they were thy brother‐pupils, disciples of one Teacher, the sons of one sweet mother.

7. PRAJNA, the key to which makes of a man a god, creating him a Bodhisattva, son of the Dhyanis.

Of teachers there are many; the MASTER‐SOUL is one† Alaya, the Universal Soul. Live in that MASTER as ITS ray in thee. Live in thy fellows as they live in IT.

Such to the Portals are the golden keys.

Before thou canst approach the last, O weaver of thy freedom, thou hast to master these Paramitas of perfection— the virtues transcendental six and ten in number—along the weary Path.

Before thou standest on the threshold of the Path; before thou crossest the foremost Gate, thou hast to merge the two into the One and sacrifice the personal to SELF impersonal, and thus destroy the ʺpathʺ between the two—Antaskarana.‡

For, O Disciple! Before thou wert made fit to meet thy Teacher face to face, thy MASTER light to light, what wert thou told?

† The ʺMASTER‐SOULʺ is *Alaya*, the Universal Soul or Atman, each man having a ray of it in him and being supposed to be able to identify himself with and to merge himself into it
‡ *Antaskarana* is the lower *Manas*, the Path of communication or communion between the personality and the higher *Manas* or human

\* A saint, an adept*.*

*The Voice of the Silence*

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Thou hast to be prepared to answer Dharma, the stern law, whose voice will ask thee at thy first, at thy initial step:

Disciples may be likened to the strings of the soul‐echoing Vina; mankind, unto its sounding board; the hand that sweeps it to the tuneful breath of the GREAT WORLD‐SOUL. The string that fails to answer ʹneath the Masterʹs touch in dulcet harmony with all the others, breaks—and is cast away. So the collective minds of Lanoo‐Shravakas. They have to be attuned to the Upadyayaʹs mind—one with the Over‐Soul— or, break away.

ʺHast thou complied with all the rules, O thou of lofty hopes?ʺ

ʺHast thou attuned thy heart and mind to the great mind and heart of all mankind? For as the sacred Riverʹs roaring voice whereby all Nature‐sounds are echoed back,\* so must the heart of him ʹwho in the stream would enter,ʹ thrill in response to every sigh and thought of all that lives and breathes.ʺ

Thus do the ʺBrothers of the Shadowʺ—the murderers of their Souls, the dread Dad‐Dugpa clan.†

Soul. At death it is destroyed as a Path or medium of communication, and its remains survive in a form as the *Kamarupa*—the ʺshell.ʺ
\* The Northern Buddhists, and all Chinamen, in fact, find in the deep roar of some of the great and sacred rivers the key‐note of Nature. Hence the simile. It is a well‐known fact in Physical Science, as well as in Occultism, that the aggregate sound of Nature‐such as heard in the roar of great rivers, the noise produced by the waving tops of trees in large forests, or that of a city heard at a distance—is a definite single tone of quite an appreciable pitch. This is shown by physicists and musicians. Thus Prof. Rice (*Chinese Music*) shows that the Chinese recognized the fact thousands of years ago by saying that ʺthe waters of the Hoang‐ho rushing by, intoned the *kung*ʺ called ʺthe great toneʺ in Chinese music; and he shows this tone corresponding with the F, ʺconsidered by modern physicists to be the actual tonic of Nature.ʺ Professor B. Silliman mentions it, too, in his *Principles of Physics*, saying

Thou hast? . . . Thou mayest enter. Yet, ere thou settest foot upon the dreary Path of sorrow, ʹtis well thou shouldʹst first learn the pitfalls on thy way.

that ʺthis tone is held to be the middle F of the piano; which may, therefore, be considered the key‐note of Nature.ʺ

† The *Bhons* or *Dugpas*, the sect of the ʺRed Caps,ʺ are regarded as the most versed in sorcery. They inhabit Western and little Tibet and Bhutan. They are all Tantrikas. It is quite ridiculous to find Orientalists who have visited the borderlands of Tibet, such as Schlagintweit and others, confusing the rites and disgusting practices of these with the religious beliefs of the Eastern Lamas, the ʺYellow Caps,ʺ and their *Narjols* or holy men. As an instance see page 24, first footnote.

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*23*

Hast thou attuned thy being to Humanityʹs great pain, O candidate for light?

Armed with the key of Charity, of love and tender mercy, thou art secure before the gate of Dana, the gate that standeth at the entrance of the PATH.

Behold, O happy Pilgrim! The portal that faceth thee is high and wide, seems easy of access. The road that leads therethrough is straight and smooth and green. ʹTis like a sunny glade in the dark forest depths, a spot on earth mirrored from Amitabhaʹs paradise. There, nightingales of hope and birds of radiant plumage sing perched in green bowers, chanting success to fearless Pilgrims. They sing of Bodhisattvasʹ virtues five, the fivefold source of Bodhi power, and of the seven steps in Knowledge.

Be of sure foot, O candidate. In Kshantiʹs\* essence bathe thy Soul; for now thou dost approach the portal of that name, the gate of fortitude and patience.

Pass on! For thou hast brought the key; thou art secure.

The more thou dost advance, the more thy feet pitfalls will meet. The path that leadeth on, is lighted by one fire—the light of daring, burning in the heart. The more one dares, the more he shall obtain. The more he fears, the more that light shall pale—and that alone can guide. For as the lingering sunbeam, that on the top of some tall mountain shines, is

And to the second gate the way is verdant too. But it is steep and winds up hill; yea, to its rocky top. Grey mists will over‐hang its rough and stony height, and all be dark beyond. As on he goes, the song of hope soundeth more feeble in the pilgrimʹs heart. The thrill of doubt is now upon him; his step less steady grows.

\* Kshanti, ʺpatience,ʺ *vide supra* the enumeration of the golden keys.
† *Dorje* is the Sanskrit *Vajra*, a weapon or instrument in the hands of some gods (the Tibetan *Dragshed,* the *Devas* who protect men), and is regarded as having the same occult power of repelling evil influences by purifying the air as Ozone in chemistry. It is also a *Mudra* a gesture and posture used in sitting for meditation. It is, in short, a symbol of power over invisible evil influences, whether as a posture or a talisman. The *Bhons* or *Dugpas*, however, having appropriated the symbol, misuse it for purposes of Black Magic. With the ʺYellow Caps,ʺ or *Gelugpas*, it is a symbol of power, as the Cross is with the Christians, while it is in no way more ʺsuperstitious.ʺ With the *Dugpas*, it is like the double triangle reversed, the sign of sorcery.
‡ *Viraga* is that feeling of absolute indifference to the objective universe, to pleasure and to pain. ʺDisgustʺ does not express its meaning, yet it is akin to it.

Beware of this, O candidate! Beware of fear that spreadeth, like the black and soundless wings of midnight bat, between the moonlight of thy Soul and thy great goal that loometh in the distance far away.

Fear, O disciple, kills the will and stays all action. If lacking in the Shila virtue,—the pilgrim trips, and Karmic pebbles bruise his feet along the rocky path.

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Close not thine eyes, nor lose thy sight of Dorje;† Maraʹs arrows ever smite the man who has not reached Viraga.‡

Beware of trembling. ʹNeath the breath of fear the key of Kshanti rusty grows: the rusty key refuseth to unlock.

followed by black night when out it fades, so is heart‐light. When out it goes, a dark and threatening shade will fall from thine own heart upon the path, and root thy feet in terror to the spot.

the seeming void. O fearless Aspirant, look deep within the well of thine own heart, and answer. Knowest thou of Self the powers, O thou perceiver of external shadows?

Beware, disciple, of that lethal shade. No light that shines from Spirit can dispel the darkness of the nether Soul, unless all selfish thought has fled therefrom, and that the pilgrim saith: ʺI have renounced this passing frame; I have destroyed the cause: the shadows cast can, as effects, no longer be.ʺ

For, on Path fourth, the lightest breeze of passion or desire will stir the steady light upon the pure white walls of Soul. The smallest wave of longing or regret for Mayaʹs gifts illusive, along Antaskarana—the path that lies between thy Spirit and thy self, the highway of sensations, the rude arousers of Ahankara \*—a thought as fleeting as the lightning flash will make thee thy three prizes forfeit—the prizes thou hast won.

For now the last great fight, the final war between the Higher and the Lower Self, hath taken place. Behold, the very battlefield is now engulphed in the great war, and is no more.

But once that thou hast passed the gate of Kshanti, step the third is taken. Thy body is thy slave. Now, for the fourth prepare, the Portal of temptations which do ensnare the inner man.

For know, that the ETERNAL knows no change.

Ere thou canst near that goal, before thine hand is lifted to upraise the fourth gateʹs latch, thou must have mustered all the mental changes in thy Self and slain the army of the thought sensations that, subtle and insidious, creep unasked within the Soulʹs bright shrine.

ʺThe eight dire miseries forsake for evermore. If not, to wisdom, sure, thou canʹst not come, nor yet to liberation,ʺ saith the great Lord, the Tathagata of perfection, ʺhe who has followed in the footsteps of his predecessors.ʺ†

If thou wouldʹst not be slain by them, then must thou harmless make thy own creations, the children of thy thoughts, unseen, impalpable, that swarm round humankind, the progeny and heirs to man and his terrestrial spoils. Thou hast to study the voidness of the seeming full, the fulness of

Thou hast to saturate thyself with pure Alaya, become as one with Natureʹs Soul‐Thought. At one with it thou art

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If thou dost not—then art thou lost.

Stern and exacting is the virtue of Viraga. If thou its path wouldʹst master, thou must keep thy mind and thy perceptions far freer than before from killing action.

\* *Ahankara*—the ʺIʺ or feeling of oneʹs personality, the ʺI‐am‐ness.ʺ
† ʺOne who walks in the steps of his predecessorsʺ or ʺthose who came

before him,ʺ is the true meaning of the name *Tathagata*. *25*

invincible; in separation, thou becomest the playground of Samvriti,\* origin of all the worldʹs delusions.

Hold firm! Thou nearest now the middle portal, the gate of Woe, with its ten thousand snares.

All is impermanent in man except the pure bright essence of Alaya. Man is its crystal ray; a beam of light immaculate within, a form of clay material upon the lower surface. That beam is thy life‐guide and thy true Self, the Watcher and the silent Thinker, the victim of thy lower Self. Thy Soul cannot be hurt but through thy erring body; control and master both, and thou art safe when crossing to the nearing ʺGate of Balance.ʺ

Have mastery oʹer thy thoughts, O striver for perfection, if thou wouldʹst cross its threshold.

Be of good cheer, O daring pilgrim ʺto the other shore.ʺ Heed not the whisperings of Maraʹs hosts; wave off the tempters, those ill‐natured Sprites, the jealous Lhamayin† in endless space.

The dreary task is done, thy labour well‐nigh oʹer. The wide abyss that gaped to swallow thee is almost spanned.

\* *Samvriti* is that one of the two truths which demonstrates the illusive character or emptiness of all things. It is *relative* truth in this case. The Mahayana school teaches the difference between these two truths — *Paramarthasatya* and *Samvrittisatya* (Satya ʺtruthʺ). This is the bone of contention between the *Madhyamikas* and the *Yogacharyas*, the former denying and the latter affirming that every object exists owing to a previous cause or by a concatenation. The *Madhyamikas* are the great Nihilists and Deniers, for whom everything is *parikalpita*, an illusion and an error in the world of thought and the subjective, as much as in the objective universe. The *Yogacharyas* are the great spiritualists. *Samvriti*, therefore, as only relative truth, is the origin of all illusion.

Thou hast removed pollution from thine heart and bled it from impure desire. But, O thou glorious combatant, thy task is not yet done. Build high, Lanoo, the wall that shall hedge in the Holy Isle,‡ the dam that will protect thy mind from pride and satisfaction at thoughts of the great feat achieved.

† *Lhamayin* are elementals and evil spirits adverse to men and their enemies.

‡ The Higher Ego, or Thinking Self.

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Have mastery oʹer thy Soul, O seeker after truths undying, if thou wouldʹst reach the goal.

Thy Soul‐gaze centre on the One Pure Light, the Light that is free from affection, and use thy golden Key. . .

Thou hast now crossed the moat that circles round the gate of human passions. Thou hast now conquered Mara and his furious host.

A sense of pride would mar the work. Aye, build it strong, lest the fierce rush of battling waves, that mount and beat its shore from out the great World Mayaʹs Ocean, swallow up the pilgrim and the isle—yea, even when the victoryʹs achieved.

Thine ʺIsleʺ is the deer, thy thoughts the hounds that weary and pursue his progress to the stream of Life. Woe to the deer that is oʹertaken by the barking fiends before he reach the Vale of Refuge—Dhyana Marga, ʺpath of pure knowledgeʺ named.

Till then, a task far harder still awaits thee: thou hast to feel thyself ALL‐THOUGHT, and yet exile all thoughts from out thy Soul.

Ere thou canst settle in Dhyana Marga\* and call it thine, thy Soul has to become as the ripe mango fruit: as soft and sweet as its bright golden pulp for othersʹ woes, as hard as that fruitʹs stone for thine own throes and sorrows, O Conqueror of Weal and Woe.

Thou hast to reach that fixity of mind in which no breeze, however strong, can waft an earthly thought within. Thus purified, the shrine must of all action, sound, or earthly light be void; eʹen as the butterfly, oʹertaken by the frost, falls lifeless at the threshold—so must all earthly thoughts fall dead before the fane.

Make hard thy Soul against the snares of Self; deserve for it the name of ʺDiamond‐Soul.ʺ†

ʺEre the gold flame can burn with steady light, the lamp must stand well guarded in a spot free from all wind.ʺ‡ Exposed to shifting breeze, the jet will flicker and the quivering flame cast shades deceptive, dark and ever‐ changing, on the Soulʹs white shrine.

For, as the diamond buried deep within the throbbing heart of earth can never mirror back the earthly lights; so are thy mind and Soul; plunged in Dhyana Marga, these must mirror nought of Mayaʹs realm illusive.

And then, O thou pursuer of the truth, thy Mind‐Soul will become as a mad elephant, that rages in the jungle. Mistaking forest trees for living foes, he perishes in his attempts to kill the ever‐shifting shadows dancing on the wall of sunlit rocks.

When thou hast reached that state, the Portals that thou hast to conquer on the Path fling open wide their gates to let thee pass, and Natureʹs strongest mights possess no power to stay thy course. Thou wilt be master of the sevenfold Path: but not till then, O candidate for trials passing speech.

Beware, lest in the care of Self thy Soul should lose her foothold on the soil of Deva‐knowledge.

\* *Dhyana‐Marga* is the ʺPath of *Dhyana*,ʺ literally; or the *Path of pure knowledge*, of *Paramartha* or (Sanscrit) *Svasamvedana* ʺthe self‐evident or self‐analyzing reflection.ʺ

Beware, lest in forgetting SELF, thy Soul lose oʹer its trembling mind control, and forfeit thus the due fruition of its conquests.

† See page 12, footnote No. 1. ʺDiamond‐Soulʺ or *Vajradhara* presides over the *Dhyani‐Buddhas*.

‡ *Bhagavad‐Gita*.

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*27*

Behold it written:

Beware of change! For change is thy great foe. This change will fight thee off, and throw thee back, out of the Path thou treadest, deep into viscous swamps of doubt.

time. The holy germs that sprout and grow unseen in the discipleʹs soul, their stalks wax strong at each new trial, they bend like reeds but never break, nor can they eʹer be lost. But when the hour has struck they blossom forth.† . . .

Prepare, and be forewarned in time. If thou hast tried and failed, O dauntless fighter, yet lose not courage: fight on and to the charge return again, and yet again.

But if thou camʹst prepare, then have no fear.

The fearless warrior, his precious life‐blood oozing from his wide and gaping wounds, will still attack the foe, drive him from out his stronghold, vanquish him, ere he himself expires. Act then, all ye who fail and suffer, act like him; and from the stronghold of your Soul, chase all your foes away— ambition, anger, hatred, eʹen to the shadow of desire—when even you have failed. . .

Henceforth thy way is clear right through the Virya gate, the fifth one of the Seven Portals.

Remember, thou that fightest for manʹs liberation,\* each failure is success, and each sincere attempt wins its reward in

Thou art that vase.

\* This is an allusion to a well‐known belief in the East (as in the West, too, for the matter of that) that every additional Buddha or Saint is a new soldier in the army of those who work for the liberation or salvation of mankind. In Northern Buddhist countries, where the doctrine of *Nirmanakayas*—those *Bodhisattvas* who renounce well‐earned Nirvana or the *Dharmakaya* vesture (both of which shut them out for ever from the world of men) in order to invisibly assist mankind and lead it finally to Paranirvana—is taught, every new *Bodhisattva* or initiated great Adept is called the ʺliberator of mankind.ʺ The statement made by Schlagintweit in his ʺ*Buddhism in Tibet*ʺ to the effect that *Prulpai Ku* or ʺ*Nirmanakaya*ʺ is ʺthe *body* in which the Buddhas or Bodhisattvas appear upon earth to teach menʺ—is absurdly inaccurate and explains nothing.

Thou hast estranged thyself from objects of the senses, travelled on the ʺPath of seeing,ʺ on the ʺPath of hearing,ʺ and standest in the light of Knowledge. Thou hast now reached Titiksha state.‡

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Thou art now on the way that leadeth to the Dhyana haven, the sixth, the Bodhi Portal.

The Dhyana gate is like an alabaster vase, white and transparent; within there burns a steady golden fire, the flame of Prajna that radiates from Atma.

† A reference to human passions and sins which are slaughtered during the trials of the novitiate, and serve as well‐fertilized soil in which ʺholy germsʺ or seeds of transcendental virtues may germinate. Pre‐existing or *innate* virtues, talents or gifts are regarded as having been acquired in a previous birth. Genius is without exception a talent or aptitude brought from another birth.

‡ *Titiksha* is the fifth state of *Raja Yoga*—one of supreme indifference; submission, if necessary, to what is called ʺpleasures and pains for all,ʺ but deriving neither pleasure nor pain from such submission—in short,

O Narjol thou art safe.

Shall he not use the gifts which it confers for his own rest and bliss, his well‐earnʹd weal and glory—he, the subduer of the great Delusion?

Know, Conqueror of Sins, once that a Sowanee\* hath crossʹd the seventh Path, all Nature thrills with joyous awe and feels subdued.

Nay, O thou candidate for Natureʹs hidden lore! If one would follow in the steps of holy Tathagata, those gifts and powers are not for Self.

The silver star now twinkles out the news to the night‐ blossoms, the streamlet to the pebbles ripples out the tale; dark ocean‐waves will roar it to the rocks surf‐bound, scent‐ laden breezes sing it to the vales, and stately pines mysteriously whisper: ʺA Master has arisen, a MASTER OF THE DAYʺ.†

Wouldʹst thou thus dam the waters born on Sumeru?‡ Shalt thou divert the stream for thine own sake, or send it back to its prime source along the crests of cycles?

He standeth now like a white pillar to the west, upon whose face the rising Sun of thought eternal poureth forth its first most glorious waves. His mind, like a becalmed and boundless ocean, spreadeth out in shoreless space. He holdeth life and death in his strong hand.

If thou wouldʹst have that stream of hard‐earnʹd knowledge, of Wisdom heaven‐born, remain sweet running waters, thou shouldʹst not leave it to become a stagnant pond.

Yea, He is mighty. The living power made free in him, that power which is HIMSELF, can raise the tabernacle of illusion high above the gods, above great Brahm and Indra. Now he shall surely reach his great reward!

Know, if of Amitabha, the ʺBoundless Age,ʺ thou wouldʹst become co‐worker, then must thou shed the light acquired, like to the Bodhisattvas twain,§ upon the span of all three worlds.\*\*

the becoming physically, mentally, and morally indifferent and insensible to either pleasure or pain.

§ In the Northern Buddhist symbology, Amitabha or ʺBoundless Spaceʺ (Parabrahm) is said to have in his paradise two *Bodhisattvas*—Kwan‐shi‐ yin and Tashishi—who ever radiate light over the three worlds where they lived, including our own (*vide* next footnote, below), in order to help with this light (of knowledge) in the instruction of Yogis, who will, in their turn, save men. Their exalted position in Amitabhaʹs realm is due to deeds of mercy performed by the two, as such Yogis, when on earth, says the allegory.

\* *Sowanee* is one who practices *Sowan*, the first path in *Dhyana*, a Srotapatti.

† ʺDayʺ means here a whole *Manvantara*, a period of incalculable duration.

\*\* These three worlds are the three planes of being, the terrestrial, astral and the spiritual.

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‡ Mount Meru, the sacred mountain of the Gods.

Know that the stream of superhuman knowledge and the Deva‐Wisdom thou hast won, must, from thyself, the channel of Alaya, be poured forth into another bed.

future if the seventh gate thou passest. Built by the hands of many Masters of Compassion, raised by their tortures, by their blood cemented, it shields mankind, since man is man, protecting it from further and far greater misery and sorrow.

Know, O Narjol, thou of the Secret Path, its pure fresh waters must be used to sweeter make the Oceanʹs bitter waves—that mighty sea of sorrow formed of the tears of men.

Withal man sees it not, will not perceive it, nor will he heed the word of Wisdom . . . for he knows it not.

Alas! when once thou hast become like the fixʹd star in highest heaven, that bright celestial orb must shine from out the spatial depths for all—save for itself; give light to all, but take from none.

But thou hast heard it, thou knowest all, O thou of eager guileless Soul. . . . and thou must choose. Then hearken yet again.

Alas! when once thou hast become like the pure snow in mountain vales, cold and unfeeling to the touch, warm and protective to the seed that sleepeth deep beneath its bosom— ʹtis now that snow which must receive the biting frost, the northern blasts, thus shielding from their sharp and cruel tooth the earth that holds the promised harvest, the harvest that will feed the hungry.

On Sowanʹs Path, O Srotapatti,‡ thou art secure. Aye, on that Marga,§ where nought but darkness meets the weary pilgrim, where torn by thorns the hands drip blood, the feet are cut by sharp unyielding flints, and Mara wields his strongest arms—there lies a great reward immediately beyond.

Self‐doomed to live through future Kalpas,\* unthanked and unperceived by man; wedged as a stone with countless other stones which form the ʺGuardian Wallʺ,† such is thy

Calm and unmoved the Pilgrim glideth up the stream that to Nirvana leads. He knoweth that the more his feet will bleed, the whiter will himself be washed. He knoweth well that after seven short and fleeting births Nirvana will be his . .

\* Cycles of ages.

Not so when he hath crossed and won the Aryahata Path.\*\*

† The ʺGuardian Wallʺ or the ʺWall of Protection.ʺ It is taught that the accumulated efforts of long generations of Yogis, Saints and Adepts, especially of the *Nirmanakayas*—have created, so to say, a wall of protection around mankind, which wall shields mankind invisibly from still worse evils.

‡ Sowan and Srotapatti are synonymous terms. § Marga—ʺPath.ʺ
\*\* From the Sanscrit Arhat or Arhan.

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Such is the Dhyana Path, the haven of the Yogi, the blessed goal that Srotapattis crave.

There Klesha\* is destroyed for ever, Tanhaʹs roots† torn out. But stay, Disciple . . . Yet, one word. Canst thou destroy divine COMPASSION? Compassion is no attribute. It is the LAW of LAWS—eternal Harmony, Alayaʹs SELF; a shoreless universal essence, the light of everlasting Right, and fitness of all things, the law of love eternal.

ʺYea; on the Arya Path thou art no more Srotapatti, thou art a Bodhisattva.\*\* The stream is crossʹd. ʹTis true thou hast a right to Dharmakaya vesture; but Sambogakaya is greater than a Nirvanee, and greater still is a Nirmanakaya—the Buddha of Compassion.††

The more thou dost become at one with it, thy being melted in its BEING, the more thy Soul unites with that which IS, the more thou wilt become COMPASSION ABSOLUTE.‡

\*\* A *Bodhisattva* is, in the hierarchy, less than a ʺperfect Buddha.ʺ In the exoteric parlance these two are very much confused. Yet the innate and right popular perception, owing to that self‐sacrifice, has placed a Bodhisattva higher in its reverence than a Buddha.

Such is the Arya Path, Path of the Buddhas of perfection.

†† This same popular reverence calls ʺBuddhas of Compassionʺ those Bodhisattvas who, having reached the rank of an Arhat (*i.e*., having completed the *fourth* or *seventh* Path), refuse to pass into the Nirvanic state or ʺdon the *Dharmakaya* robe and cross to the other shore,ʺ as it would then become beyond their power to assist men even so little as Karma permits. They prefer to remain invisibly (in Spirit, so to speak) in the world, and contribute toward manʹs salvation by influencing them to follow the Good Law, *i.e.*, lead them on the Path of Righteousness. It is part of the exoteric Northern Buddhism to honour all such great characters as Saints, and to offer even prayers to them, as the Greeks and Catholics do to their Saints and Patrons; on the other hand, the esoteric teachings countenance no such thing. There is a great difference between the two teachings. The exoteric layman hardly knows the real meaning of the word *Nirmanakaya*—hence the confusion and inadequate explanations of the Orientalists. For example Schlagintweit believes that *Nirmanakaya*‐body, means the physical form assumed by the Buddhas when they incarnate on earth—ʺthe least sublime of their earthly encumbrancesʺ (vide *Buddhism in Tibet*)—and he proceeds to give an entirely false view on the subject. The real teaching is, however, this:

Withal, what mean the sacred scrolls which make thee say?

ʺOM! I believe it is not all the Arhats that get of the Nirvanic Path the sweet fruition.ʺ

ʺOM! I believe that the Nirvana‐Dharma is entered not by all the Buddhasʺ.§

\* *Klesha* is the love of pleasure or of worldly enjoyment, evil or good.

† *Tanha*, the will to live, that which causes rebirth.

‡ This ʺcompassionʺ must not be regarded in the same light as ʺGod, the divine loveʺ of the Theists. Compassion stands here as an abstract, impersonal law whose nature, being absolute Harmony, is thrown into confusion by discord, suffering and sin.

§ *Thegpa Chenpoido*, ʺMahayana Sutra,ʺ Invocations to the Buddhas of Confession,ʺ Part I., iv. In the Northern Buddhist phraseology all the great Arhats, Adepts and Saints are called Buddhas.

The three Buddhic bodies or forms are styled:

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Now bend thy head and listen well, O Bodhisattva— Compassion speaks and saith: ʺCan there be bliss when all that lives must suffer? Shalt thou be saved and hear the whole world cry?ʺ

Thou shalt attain the seventh step and cross the gate of final knowledge but only to wed woe—if thou wouldʹst be Tathagata, follow upon thy predecessorʹs steps, remain unselfish till the endless end.

Now thou hast heard that which was said.

Thou art enlightened—Choose thy way.

1. *Nirmanakaya*. 2. *Sambhogakaya*. 3. *Dharmakaya*.

Behold, the mellow light that floods the Eastern sky. In signs of praise both heaven and earth unite. And from the four‐fold manifested Powers a chant of love ariseth, both from the flaming Fire and flowing Water, and from sweet‐ smelling Earth and rushing Wind.

The first is that ethereal form which one would assume when leaving his physical he would appear in his astral body—having in addition all the knowledge of an Adept. The Bodhisattva develops it in himself as he proceeds on the Path. Having reached the goal and refused its fruition, he remains on Earth, as an Adept; and when he dies, instead of going into Nirvana, he remains in that glorious body he has woven for himself, invisible to uninitiated mankind, to watch over and protect it. *Sambhogakaya* is the same, but with the additional lustre of ʺthree perfections,ʺ one of which is entire obliteration of all earthly concerns. The *Dharmakaya* body is that of a complete Buddha, i.e., no body at all, but an ideal breath: Consciousness merged in the Universal Consciousness, or Soul devoid of every attribute. Once a *Dharmakaya*, an Adept or Buddha leaves behind every possible relation with, or thought for this earth. Thus, to be enabled to help humanity, an Adept who has won the right to Nirvana, ʺrenounces the *Dharmakaya* bodyʺ in mystic parlance; keeps, of the *Sambhogakaya*, only the great and complete knowledge, and remains in his *Nirmanakaya* body. The Esoteric School teaches that Gautama Buddha with several of his Arhats is such a *Nirmanakaya*, higher than whom, on account of the great renunciation and sacrifice to mankind there is none known.

Hark! . . . from the deep unfathomable vortex of that golden light in which the Victor bathes, ALL NATUREʹS wordless voice in thousand tones ariseth to proclaim:

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JOY UNTO YE, O MEN OF MYALBA.\*
A PILGRIM HATH RETURNED BACK ʺFROM THE OTHER SHORE.ʺ A NEW ARHAN† IS BORN

*PEACE TO ALL BEINGS*.\*

\* *Myalba* is our earth—pertinently called ʺHell,ʺ and the greatest of all Hells, by the esoteric school. The esoteric doctrine knows of no hell or place of punishment other than on a man‐bearing planet or earth. *Avitchi* is a state and not a locality.

† Meaning that a new and additional Saviour of mankind is born, who will lead men to final Nirvana i.e., after the end of the life‐cycle.

**From THE SECRET DOCTRINE COSMIC EVOLUTION**

ONE, AND THE SON HAD NOT AWAKENED YET FOR THE NEW WHEEL, AND HIS PILGRIMAGE THEREON.

*In Seven Stanzas translated from the Book of Dzyan.*

6. THE SEVEN SUBLIME LORDS AND THE SEVEN TRUTHS HAD CEASED TO BE, AND THE UNIVERSE, THE SON OF NECESSITY, WAS IM‐MERSED IN PARANISHPANNA, TO BE OUTBREATHED BY THAT WHICH IS AND YET IS NOT. NAUGHT WAS.

**STANZA I**

1. THE ETERNAL PARENT WRAPPED IN HER EVER INVISIBLE ROBES HAD SLUMBERED ONCE AGAIN FOR SEVEN ETERNITIES.

7. THE CAUSES OF EXISTENCE HAD BEEN DONE AWAY WITH; THE VISIBLE THAT WAS, AND THE INVISIBLE THAT IS, RESTED IN ETERNAL NON‐BEING— THE ONE BEING.

2. TIME WAS NOT, FOR IT LAY ASLEEP IN THE INFINITE BOSOM OF DURATION.

8. ALONE THE ONE FORM OF EXISTENCE STRETCHED BOUNDLESS, INFINITE, CAUSELESS, IN DREAMLESS SLEEP; AND LIFE PULSATED UNCONSCIOUS IN UNIVERSAL SPACE, THROUGHOUT THAT ALL‐PRESENCE WHICH IS SENSED BY THE OPENED EYE OF THE DANGMA.

3. UNIVERSAL MIND WAS NOT, FOR THERE WERE NO AH‐HI TO CONTAIN IT.

4. THE SEVEN WAYS TO BLISS WERE NOT. THE GREAT CAUSES OF MISERY WERE NOT, FOR THERE WAS NO ONE TO PRODUCE AND GET ENSNARED BY THEM.

9. BUT WHERE WAS THE DANGMA WHEN THE ALAYA OF THE UNIVERSE WAS IN PARAMARTHA AND THE GREAT WHEEL WAS ANUPADAKA?

5. DARKNESS ALONE FILLED THE BOUNDLESS ALL, FOR FATHER, MOTHER AND SON WERE ONCE MORE

**STANZA II**

\* This is one of the variations of the formula that invariably follows every treatise, invocation or Instruction. ʺPeace to all beings,ʺ ʺBlessings on all that Lives,ʺ &c., &c.

1. . . . WHERE WERE THE BUILDERS, THE LUMINOUS SONS OF MANVANTARIC DAWN? . . . IN THE

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UNKNOWN DARKNESS IN THEIR AH‐HI PARANISHPANNA. THE PRODUCERS OF FORM FROM NO‐FORM—THE ROOT OF THE WORLD—THE DEVAMATRI AND SVABHAVAT, RESTED IN THE BLISS OF NON‐BEING.

**STANZA III**

2. . . . WHERE WAS SILENCE? WHERE THE EARS TO SENSE IT? NO, THERE WAS NEITHER SILENCE NOR SOUND; NAUGHT SAVE CEASELESS ETERNAL BREATH, WHICH KNOWS ITSELF NOT.

1. . . . THE LAST VIBRATION OF THE SEVENTH ETERNITY THRILLS THROUGH INFINITUDE. THE MOTHER SWELLS, EXPANDING FROM WITHIN WITHOUT, LIKE THE BUD OF THE LOTUS.

3. THE HOUR HAD NOT YET STRUCK; THE RAY HAD NOT YET FLASHED INTO THE GERM; THE MATRIPADMA HAD NOT YET SWOLLEN.

AND THE GERM THAT DWELLETH IN DARKNESS: THE DARKNESS THAT BREATHES OVER THE SLUMBERING WATERS OF LIFE. . .

4. HER HEART HAD NOT YET OPENED FOR THE ONE RAY TO ENTER, THENCE TO FALL, AS THREE INTO FOUR, INTO THE LAP OF MAYA.

3. DARKNESS RADIATES LIGHT, AND LIGHT DROPS ONE SOLITARY RAY INTO THE MOTHER‐DEEP. THE RAY SHOOTS THROUGH THE VIRGIN EGG, THE RAY CAUSES THE ETERNAL EGG TO THRILL, AND DROP THE NON‐ETERNAL GERM, WHICH CONDENSES INTO THE WORLD‐EGG.

5. THE SEVEN SONS WERE NOT YET BORN FROM THE WEB OF LIGHT. DARKNESS ALONE WAS FATHER‐ MOTHER, SVABHAVAT; AND SVABHAVAT WAS IN DARKNESS.

4. THEN THE THREE FALL INTO THE FOUR. THE RADIANT ESSENCE BECOMES SEVEN INSIDE, SEVEN OUTSIDE. THE LUMINOUS EGG, WHICH IN ITSELF IS THREE, CURDLES AND SPREADS IN MILK‐WHITE CURDS THROUGHOUT THE DEPTHS OF MOTHER, THE ROOT THAT GROWS IN THE DEPTHS OF THE OCEAN OF LIFE.

6. THESE TWO ARE THE GERM, AND THE GERM IS ONE. THE UNIVERSE WAS STILL CONCEALED IN THE DIVINE THOUGHT AND THE DIVINE BOSOM. . . .

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2. THE VIBRATION SWEEPS ALONG, TOUCHING WITH ITS SWIFT WING THE WHOLE UNIVERSE

5. THE ROOT REMAINS, THE LIGHT REMAINS, THE CURDS REMAIN, AND STILL OEAOHOO IS ONE.

OF FIRE, AND THE ONE MANIFESTED INTO THE GREAT WATERS.

6. THE ROOT OF LIFE WAS IN EVERY DROP OF THE OCEAN OF IMMORTALITY, AND THE OCEAN WAS RADIANT LIGHT, WHICH WAS FIRE, AND HEAT, AND MOTION. DARKNESS VANISHED AND WAS NO MORE; IT DISAPPEARED IN ITS OWN ESSENCE, THE BODY OF FIRE AND WATER, OR FATHER AND MOTHER.

8. WHERE WAS THE GERM AND WHERE WAS NOW DARKNESS? WHERE IS THE SPIRIT OF THE FLAME THAT BURNS IN THY LAMP, OH LANOO? THE GERM IS THAT, AND THAT IS LIGHT, THE WHITE BRILLIANT SON OF THE DARK HIDDEN FATHER.

7. BEHOLD, OH LANOO! THE RADIANT CHILD OF THE TWO, THE UNPARALLELED REFULGENT GLORY: BRIGHT SPACE SON OF DARK SPACE, WHICH EMERGES FROM THE DEPTHS OF THE GREAT DARK WATERS. IT IS OEAOHOO THE YOUNGER, THE \* \* \* HE SHINES FORTH AS THE SON; HE IS THE BLAZING DIVINE DRAGON OF WISDOM; THE ONE IS FOUR, AND FOUR TAKES TO ITSELF THREE,\* AND THE UNION PRODUCES THE SAPTA, IN WHOM ARE THE SEVEN WHICH BECOME THE TRIDASA (OR THE HOSTS AND THE MULTITUDES). BEHOLD HIM LIFTING THE VEIL AND UNFURLING IT FROM EAST TO WEST. HE SHUTS OUT THE ABOVE, AND LEAVES THE BELOW TO BE SEEN AS THE GREAT ILLUSION. HE MARKS THE PLACES FOR THE SHINING ONES, AND TURNS THE UPPER INTO A SHORELESS SEA

9. LIGHT IS COLD FLAME, AND FLAME IS FIRE, AND FIRE PRODUCES HEAT, WHICH YIELDS WATER: THE WATER OF LIFE IN THE GREAT MOTHER.

\* In the English translation from the Sanskrit the numbers are given in that language, Eka, Chatur, etc., etc. It was thought best to give them in English.

11. IT EXPANDS WHEN THE BREATH OF FIRE IS UPON IT; IT CONTRACTS WHEN THE BREATH OF THE MOTHER TOUCHES IT. THEN THE SONS DISSOCIATE AND SCATTER, TO RETURN INTO THEIR MOTHERʹS BOSOM AT THE END OF THE GREAT DAY, AND RE‐ BECOME ONE WITH HER; WHEN IT IS COOLING IT BECOMES RADIANT, AND THE SONS EXPAND AND CONTRACT THROUGH THEIR OWN SELVES AND HEARTS; THEY EMBRACE INFINITUDE.

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10. FATHER‐MOTHER SPIN A WEB WHOSE UPPER END IS FASTENED TO SPIRIT—THE LIGHT OF THE ONE DARKNESS—AND THE LOWER ONE TO ITS SHADOWY END, MATTER; AND THIS WEB IS THE UNIVERSE SPUN OUT OF THE TWO SUBSTANCES MADE IN ONE, WHICH IS SVABHAVAT.

12. THEN SVABHAVAT SENDS FOHAT TO HARDEN THE ATOMS. EACH IS A PART OF THE WEB. REFLECTING THE ʺSELF‐EXISTENT LORDʺ LIKE A MIRROR, EACH BECOMES IN TURN A WORLD.

THE SACRED ANIMALS, AND THE MESSENGERS OF THE SACRED FATHERS WITHIN THE HOLY FOUR.

**STANZA IV**

4. THIS WAS THE ARMY OF THE VOICE—THE DIVINE MOTHER OF THE SEVEN. THE SPARKS OF THE SEVEN ARE SUBJECT TO, AND THE SERVANTS OF, THE FIRST, THE SECOND, THE THIRD, THE FOURTH, THE FIFTH, THE SIXTH, AND THE SEVENTH OF THE SEVEN. THESE ʺSPARKSʺ ARE CALLED SPHERES, TRIANGLES, CUBES, LINES, AND MODELLERS; FOR THUS STANDS THE ETERNAL NIDANA—THE OEAOHOO, WHICH IS:

1. . . . LISTEN, YE SONS OF THE EARTH, TO YOUR INSTRUCTORS—THE SONS OF THE FIRE. LEARN, THERE IS NEITHER FIRST NOR LAST, FOR ALL IS ONE: NUMBER ISSUED FROM NO NUMBER.

2. LEARN WHAT WE WHO DESCEND FROM THE PRIMORDIAL SEVEN, WE WHO ARE BORN FROM THE PRIMORDIAL FLAME, HAVE LEARNT FROM OUR FATHERS. . . . . .

5. ʺDARKNESSʺ THE BOUNDLESS, OR THE NO‐ NUMBER, ADI‐NIDANA SVABHAVAT:—

3. FROM THE EFFULGENCY OF LIGHT—THE RAY OF THE EVER‐DARKNESS—SPRUNG IN SPACE THE RE‐ AWAKENED ENERGIES; THE ONE FROM THE EGG, THE SIX, AND THE FIVE. THEN THE THREE, THE ONE, THE FOUR, THE ONE, THE FIVE—THE TWICE SEVEN THE SUM TOTAL. AND THESE ARE THE ESSENCES, THE FLAMES, THE ELEMENTS, THE BUILDERS, THE NUMBERS, THE ARUPA, THE RUPA, AND THE FORCE OF DIVINE MAN—THE SUM TOTAL. AND FROM THE DIVINE MAN EMANATED THE FORMS, THE SPARKS,

II. THE VOICE OF THE LORD SVABHAVAT, THE NUMBERS, FOR HE IS ONE AND NINE.

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I. THE ADI‐SANAT, THE NUMBER, FOR HE IS ONE.

III. THE ʺFORMLESS SQUARE.ʺ

AND THESE THREE ENCLOSED WITHIN THE ARE THE SACRED FOUR; AND THE TEN ARE THE ARUPA UNIVERSE. THEN COME THE ʺSONS,ʺ THE SEVEN FIGHTERS, THE ONE, THE EIGHTH LEFT OUT, AND HIS BREATH WHICH IS THE LIGHT‐MAKER.

6. THEN THE SECOND SEVEN, WHO ARE THE LIPIKA, PRODUCED BY THE THREE. THE REJECTED SON IS ONE. THE ʺSON‐SUNSʺ ARE COUNTLESS.

**STANZA V**

THE LIPIKA IN THE MIDDLE WHEEL, THEY SAY: THIS IS GOOD, THE FIRST DIVINE WORLD IS READY, THE FIRST IS NOW THE SECOND. THEN THE ʺDIVINE ARUPAʺ REFLECTS ITSELF IN CHHAYA LOKA, THE FIRST GARMENT OF THE ANUPADAKA.

1. THE PRIMORDIAL SEVEN, THE FIRST SEVEN BREATHS OF THE DRAGON OF WISDOM, PRODUCE IN THEIR TURN FROM THEIR HOLY CIRCUMGYRATING BREATHS THE FIERY WHIRLWIND.

5. FOHAT TAKES FIVE STRIDES AND BUILDS A WINGED WHEEL AT EACH CORNER OF THE SQUARE, FOR THE FOUR HOLY ONES AND THEIR ARMIES.

2. THEY MAKE OF HIM THE MESSENGER OF THEIR WILL. THE DZYU BECOMES FOHAT, THE SWIFT SON OF THE DIVINE SONS WHOSE SONS ARE THE LIPIKA, RUNS CIRCULAR ERRANDS. FOHAT IS THE STEED AND THE THOUGHT IS THE RIDER. HE PASSES LIKE LIGHTNING THROUGH THE FIERY CLOUDS; TAKES THREE, AND FIVE, AND SEVEN STRIDES THROUGH THE SEVEN REGIONS ABOVE, AND THE SEVEN BELOW. HE LIFTS HIS VOICE, AND CALLS THE INNUMERABLE SPARKS, AND JOINS THEM.

6. THE LIPIKA CIRCUMSCRIBE THE TRIANGLE, THE FIRST ONE, THE CUBE, THE SECOND ONE, AND THE PENTACLE WITHIN THE EGG. IT IS THE RING CALLED ʺPASS NOTʺ FOR THOSE WHO DESCEND AND ASCEND. ALSO FOR THOSE WHO DURING THE KALPA ARE PROGRESSING TOWARDS THE GREAT DAY ʺBE WITH US.ʺ THUS WERE FORMED THE RUPA AND THE ARUPA: FROM ONE LIGHT SEVEN LIGHTS; FROM EACH OF THE SEVEN, SEVEN TIMES SEVEN LIGHTS. THE WHEELS WATCHTHERING.....

3. HE IS THEIR GUIDING SPIRIT AND LEADER. WHEN HE COMMENCES WORK, HE SEPARATES THE SPARKS OF THE LOWER KINGDOM THAT FLOAT AND THRILL WITH JOY IN THEIR RADIANT DWELLINGS, AND FORMS THERE—WITH THE GERMS OF WHEELS. HE PLACES THEM IN THE SIX DIRECTIONS OF SPACE, AND ONE IN THE MIDDLE—THE CENTRAL WHEEL.

**STANZA VI**

4. FOHAT TRACES SPIRAL LINES TO UNITE THE SIXTH TO THE SEVENTH—THE CROWN; AN ARMY OF THE SONS OF LIGHT STANDS AT EACH ANGLE, AND

1. BY THE POWER OF THE MOTHER OF MERCY AND KNOWLEDGE—KWAN‐YIN—THE ʺTRIPLEʺ OF KWAN‐ SHAI‐YIN, RESIDING IN KWAN‐YIN‐TIEN, FOHAT, THE BREATH OF THEIR PROGENY, THE SON OF THE SONS, HAVING CALLED FORTH, FROM THE LOWER ABYSS,

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THE ILLUSIVE FORM OF SIEN‐TCHANG AND THE SEVEN ELEMENTS: \*

MOTION; SOME ONE WAY, SOME THE OTHER WAY. THEY ARE COLD, HE MAKES THEM HOT. THEY ARE DRY, HE MAKES THEM MOIST. THEY SHINE, HE FANS AND COOLS THEM. THUS ACTS FOHAT FROM ONE TWILIGHT TO THE OTHER, DURING SEVEN ETERNITIES.

2. THE SWIFT AND RADIANT ONE PRODUCES THE SEVEN LAYA CENTRES, AGAINST WHICH NONE WILL PREVAIL TO THE GREAT DAY ʺBE‐WITH‐US,ʺ AND SEATS THE UNIVERSE ON THESE ETERNAL FOUNDATIONS SURROUNDING TSIEN‐TCHAN WITH THE ELEMENTARY GERMS.

5. AT THE FOURTH, THE SONS ARE TOLD TO CREATE THEIR IMAGES. ONE THIRD REFUSES— TWO OBEY.

3. OF THE SEVEN—FIRST ONE MANIFESTED, SIX CONCEALED, TWO MANIFESTED, FIVE CONCEALED; THREE MANIFESTED, FOUR CONCEALED; FOUR PRODUCED, THREE HIDDEN; FOUR AND ONE TSAN REVEALED, TWO AND ONE HALF CONCEALED; SIX TO BE MANIFESTED, ONE LAID ASIDE. LASTLY, SEVEN SMALL WHEELS REVOLVING; ONE GIVING BIRTH TO THE OTHER.

THE CURSE IS PRONOUNCED; THEY WILL BE BORN ON THE FOURTH, SUFFER AND CAUSE SUFFERING; THIS IS THE FIRST WAR.

4. HE BUILDS THEM IN THE LIKENESS OF OLDER WHEELS, PLACING THEM ON THE IMPERISHABLE CENTRES. HOW DOES FOHAT BUILD THEM? HE COLLECTS THE FIERY DUST. HE MAKES BALLS OF FIRE, RUNS THROUGH THEM, AND ROUND THEM, IN‐ FUSING LIFE THEREINTO THENʹ SETS THEM INTO

7. MAKE THY CALCULATIONS, LANOO, IF THOU WOULDEST LEARN THE CORRECT AGE OF THY SMALL WHEEL. ITS FOURTH SPOKE IS OUR MOTHER. REACH THE FOURTH ʺFRUITʺ OF THE FOURTH PATH OF KNOWLEDGE THAT LEADS TO NIRVANA, AND THOU SHALT COMPREHEND, FOR THOU SHALT SEE . . . . . . . .

\* Verse 1 of Stanza VI. is of a far later date than the other Stanzas, though still very ancient. The old text of this verse, having names entirely unknown to the Orientalists would give no clue to the student.

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6. THE OLDER WHEELS ROTATED DOWNWARDS AND UPWARDS. . . . THE MOTHERʹS SPAWN FILLED THE WHOLE. THERE WERE BATTLES FOUGHT BETWEEN THE CREATORS AND THE DESTROYERS, AND BATTLES FOUGHT FOR SPACE; THE SEED APPEARING AND RE‐ APPEARING CONTINUOUSLY.

**STANZA VII**

ARE THE SPARKS, THAT DRAW FROM THE THREE‐ TONGUED FLAME SHOT OUT BY THE SEVEN—THEIR FLAME—THE BEAMS AND SPARKS OF ONE MOON REFLECTED IN THE RUNNING WAVES OF ALL THE RIVERS OF EARTH.

1. BEHOLD THE BEGINNING OF SENTIENT FORMLESS LIFE.

FIRST THE DIVINE, THE ONE FROM THE MOTHER‐ SPIRIT; THEN THE SPIRITUAL; THE THREE FROM THE ONE, THE FOUR FROM THE ONE, AND THE FIVE FROM WHICH THE THREE, THE FIVE, AND THE SEVEN. THESE ARE THE THREE‐FOLD, THE FOUR‐FOLD DOWNWARD; THE ʺMIND‐BORNʺ SONS OF THE FIRST LORD; THE SHINING SEVEN.

5. THE SPARK HANGS FROM THE FLAME BY THE FINEST THREAD OF FOHAT. IT JOURNEYS THROUGH THE SEVEN WORLDS OF MAYA. IT STOPS IN THE FIRST, AND IS A METAL AND A STONE; IT PASSES INTO THE SECOND AND BEHOLD—A PLANT; THE PLANT WHIRLS THROUGH SEVEN CHANGES AND BECOMES A SACRED ANIMAL. FROM THE COMBINED ATTRIBUTES OF THESE, MANU, THE THINKER IS FORMED. WHO FORMS HIM? THE SEVEN LIVES, AND THE ONE LIFE. WHO COMPLETES HIM? THE FIVE‐FOLD LHA. AND WHO PERFECTS THE LAST BODY? FISH, SIN, AND SOMA. . . . .

IT IS THEY WHO ARE THOU, ME, HIM, OH LANOO. THEY, WHO WATCH OVER THEE, AND THY MOTHER EARTH.

2. THE ONE RAY MULTIPLIES THE SMALLER RAYS. LIFE PRECEDES FORM, AND LIFE SURVIVES THE LAST ATOM OF FORM. THROUGH THE COUNTLESS RAYS PROCEEDS THE LIFE‐RAY, THE ONE, LIKE A THREAD THROUGH MANY JEWELS.

6. FROM THE FIRST‐BORN THE THREAD BETWEEN THE SILENT WATCHER AND HIS SHADOW BECOMES MORE STRONG AND RADIANT WITH EVERY CHANGE. THE MORNING SUN‐LIGHT HAS CHANGED INTO NOON‐DAY GLORY. . . . .

3. WHEN THE ONE BECOMES TWO, THE THREEFOLD APPEARS, AND THE THREE ARE ONE; AND IT IS OUR THREAD, OH LANOO, THE HEART OF THE MAN‐PLANT CALLED SAPTAPARMA.

7. THIS IS THY PRESENT WHEEL, SAID THE FLAME TO THE SPARK. THOU ART MYSELF, MY IMAGE, AND MY SHADOW. I HAVE CLOTHED MYSELF IN THEE, AND THOU ART MY VAHAN TO THE DAY, ʺBE WITH US,ʺ WHEN THOU SHALT RE‐BECOME MYSELF AND

4. IT IS THE ROOT THAT NEVER DIES; THE THREE‐ TONGUED FLAME OF THE FOUR WICKS. THE WICKS

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OTHERS, THYSELF AND ME. THEN THE BUILDERS, HAVING DONNED THEIR FIRST CLOTHING, DESCEND ON RADIANT EARTH AND REIGN OVER MEN—WHO ARE THEMSELVES. . . .

**ANTHROPOGENESIS IN THE SECRET VOLUME**

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(VERBATIM EXTRACTS\*)

1. THE LHA WHICH TURNS THE FOURTH IS SUBSERVIENT TO THE LHA OF THE SEVEN, THEY WHO REVOLVE DRIVING THEIR CHARIOTS AROUND THEIR LORD, THE ONE EYE. HIS BREATH GAVE LIFE TO THE SEVEN; IT GAVE LIFE TO THE FIRST.

2. SAID THE EARTH:—ʺLORD OF THE SHINING FACE; MY HOUSE IS EMPTY . . . . SEND THY SONS TO PEOPLE THIS WHEEL. THOU HAST SENT THY SEVEN SONS TO THE LORD OF WISDOM. SEVEN TIMES DOTH HE SEE THEE NEARER TO HIMSELF, SEVEN TIMES MORE DOTH HE FEEL THEE. THOU HAST FORBIDDEN THY SERVANTS, THE SMALL RINGS, TO CATCH THY LIGHT AND HEAT, THY GREAT BOUNTY TO INTERCEPT ON ITS PASSAGE. SEND NOW TO THY SERVANT THE SAME.ʺ

\* Only forty‐nine Slokas out of several hundred are here given. Not every verse is translated verbatim. A periphrasis is sometimes used for the sake of clearness and intelligibility, where a literal translation would be quite unintelligible.

**I**

3. SAID THE ʺLORD OF THE SHINING FACEʺ:—ʺI SHALL SEND THEE A FIRE WHEN THY WORK IS COMMENCED. RAISE THY VOICE TO OTHER LOKAS; APPLY TO THY FATHER, THE LORD OF THE LOTUS, FOR HIS SONS . . . . THY PEOPLE SHALL BE UNDER THE RULE OF THE FATHERS. THY MEN SHALL BE MORTALS. THE MEN OF THE LORD OF WISDOM, NOT THE LUNAR SONS, ARE IMMORTAL. CEASE THY COMPLAINTS. THY SEVEN SKINS ARE YET ON THEE . . . . THOU ART NOT READY. THY MEN ARE NOT READY.ʺ

BOSOM. SHE EVOLVED WATER‐MEN, TERRIBLE AND BAD.

4. AFTER GREAT THROES SHE CAST OFF HER OLD THREE AND PUT ON HER NEW SEVEN SKINS, AND STOOD IN HER FIRST ONE.

7. DISPLEASED THEY WERE. OUR FLESH IS NOT THERE. NO FIT RUPAS FOR OUR BROTHERS OF THE FIFTH. NO DWELLINGS FOR THE LIVES. PURE WATERS, NOT TURBID, THEY MUST DRINK. LET US DRY THEM.

5. THE WHEEL WHIRLED FOR THIRTY CRORES MORE. IT CONSTRUCTED RUPAS: SOFT STONES THAT HARDENED; HARD PLANTS THAT SOFTENED. VISIBLE FROM INVISIBLE, INSECTS AND SMALL LIVES. SHE SHOOK THEM OFF HER BACK WHENEVER THEY OVERRAN THE MOTHER.

8. THE FLAMES CAME. THE FIRES WITH THE SPARKS; THE NIGHT FIRES AND THE DAY FIRES. THEY DRIED OUT THE TURBID DARK WATERS. WITH THEIR HEAT THEY QUENCHED THEM. THE LHAS OF THE HIGH, THE LHAMAYIN OF BELOW, CAME. THEY SLEW THE FORMS WHICH WERE TWO‐AND FOUR‐FACED. THEY FOUGHT THE GOAT‐MEN, AND THE DOG‐HEADED MEN, AND THE MEN WITH FISHESʹ BODIES.

. . . . AFTER THIRTY CRORES SHE TURNED ROUND. SHE LAY ON HER BACK; ON HER SIDE. . . SHE WOULD CALL NO SONS OF HEAVEN, SHE WOULD ASK NO SONS OF WISDOM. SHE CREATED FROM HER OWN

9. MOTHER‐WATER, THE GREAT SEA, WEPT. SHE AROSE, SHE DISAPPEARED IN THE MOON WHICH HAD LIFTED HER, WHICH HAD GIVEN HER BIRTH.

**II.**

*The Voice of the Silence*

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6. THE WATER‐MEN TERRIBLE AND BAD SHE HERSELF CREATED FROM THE REMAINS OF OTHERS, FROM THE DROSS AND SLIME OF HER FIRST, SECOND, AND THIRD, SHE FORMED THEM. THE DHYANI CAME AND LOOKED—THE DHYANI FROM THE BRIGHT FATHER‐MOTHER, FROM THE WHITE REGIONS THEY CAME, FROM THE ABODES OF THE IMMORTAL MORTALS.

10. WHEN THEY WERE DESTROYED, MOTHER‐EARTH REMAINED BARE. SHE ASKED TO BE DRIED.

BONELESS, COULD GIVE NO LIFE TO BEINGS WITH BONES. THEIR PROGENY WERE BHUTA, WITH NEITHER FORM NOR MIND. THEREFORE THEY ARE CALLED THE CHHAYA.

**III.**

11. THE LORD OF THE LORDS CAME. FROM HER BODY HE SEPARATED THE WATERS, AND THAT WAS HEAVEN ABOVE, THE FIRST HEAVEN.

16. HOW ARE THE MANUSHYA BORN? THE MANUS WITH MINDS, HOW ARE THEY MADE? THE FATHERS CALLED TO THEIR HELP THEIR OWN FIRE; WHICH IS THE FIRE THAT BURNS IN EARTH. THE SPIRIT OF THE EARTH CALLED TO HIS HELP THE SOLAR FIRE. THESE THREE PRODUCED IN THEIR JOINT EFFORTS A GOOD RUPA. IT COULD STAND, WALK, RUN, RECLINE, OR FLY. YET IT WAS STILL BUT A CHHAYA, A SHADOW WITH NO SENSE . ...

12. THE GREAT CHOHANS CALLED THE LORDS OF THE MOON, OF THE AIRY BODIES. ʺBRING FORTH MEN, MEN OF YOUR NATURE. GIVE THEM THEIR FORMS WITHIN. SHE WILL BUILD COVERINGS WITHOUT. MALES‐FEMALES WILL THEY BE. LORDS OF THE FLAME ALSO . . . . ʺ

13. THEY WENT EACH ON HIS ALLOTTED LAND: SEVEN OF THEM EACH ON HIS LOT. THE LORDS OF THE FLAME REMAIN BEHIND. THEY WOULD NOT GO, THEY WOULD NOT CREATE.

17. THE BREATH NEEDED A FORM; THE FATHERS GAVE IT. THE BREATH NEEDED A GROSS BODY; THE EARTH MOULDED IT. THE BREATH NEEDED THE SPIRIT OF LIFE; THE SOLAR LHAS BREATHED IT INTO ITS FORM. THE BREATH NEEDED A MIRROR OF ITS BODY; ʺWE GAVE IT OUR OWN,ʺ SAID THE DHYANIS. THE BREATH NEEDED A VEHICLE OF DESIRES; ʺIT HAS IT,ʺ SAID THE DRAINER OF WATERS. BUT BREATH NEEDS A MIND TO EMBRACE THE UNIVERSE; ʺWE CANNOT GIVE THAT,ʺ SAID THE FATHERS. ʺI NEVER HAD IT,ʺ SAID THE SPIRIT OF THE EARTH. ʺTHE FORM WOULD BE CONSUMED WERE I TO GIVE IT MINE,ʺ SAID THE GREAT FIRE . . . . MAN REMAINED AN EMPTY SENSELESS BHUTA . . . . THUS

**IV.**

14. THE SEVEN HOSTS, THE ʺWILL‐BORN LORDS,ʺ PROPELLED BY THE SPIRIT OF LIFE‐GIVING, SEPARATE MEN FROM THEMSELVES, EACH ON HIS OWN ZONE.

15. SEVEN TIMES SEVEN SHADOWS OF FUTURE MEN WERE BORN, EACH OF HIS OWN COLOUR AND KIND. EACH INFERIOR TO HIS FATHER. THE FATHERS, THE

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HAVE THE BONELESS GIVEN LIFE TO THOSE WHO BECAME MEN WITH BONES IN THE THIRD.

**VI.**

18. THE FIRST WERE THE SONS OF YOGA. THEIR SONS THE CHILDREN OF THE YELLOW FATHER AND THE WHITE MOTHER.

19. THE SECOND RACE WAS THE PRODUCT BY BUDDING AND EXPANSION, THE A‐SEXUAL FROM THE SEXLESS\* —THUS WAS, O LANOO, THE SECOND RACE PRODUCED.

23. THE SELF‐BORN WERE THE CHHAYAS: THE SHADOWS FROM THE BODIES OF THE SONS OF TWILIGHT.

20. THEIR FATHERS WERE THE SELF‐BORN. THE SELF‐ BORN, THE CHHAYA FROM THE BRILLIANT BODIES OF THE LORDS, THE FATHERS, THE SONS OF TWILIGHT.

**VII.**

21. WHEN THE RACE BECAME OLD, THE OLD WATERS MIXED WITH THE FRESHER WATERS. WHEN ITS DROPS BECAME TURBID, THEY VANISHED AND DISAPPEARED IN THE NEW STREAM, IN THE HOT STREAM OF LIFE. THE OUTER OF THE FIRST BECAME THE INNER OF THE SECOND. THE OLD WING BECAME THE NEW SHADOW, AND THE SHADOW OF THE WING.

24. THE SONS OF WISDOM, THE SONS OF NIGHT, READY FOR REBIRTH, CAME DOWN, THEY SAW THE VILE FORMS OF THE FIRST THIRD, ʺWE CAN CHOOSE,ʺ SAID THE LORDS, ʺWE HAVE WISDOM.ʺ SOME ENTERED THE CHHAYA. SOME PROJECTED THE SPARK. SOME DEFERRED TILL THE FOURTH. FROM THEIR OWN RUPA THEY FILLED THE KAMA. THOSE WHO ENTERED BECAME ARHATS. THOSE WHO RECEIVED BUT A SPARK, REMAINED DESTITUTE OF KNOWLEDGE; THE SPARK BURNED LOW. THE THIRD REMAINED MIND‐LESS. THEIR JIVAS WERE NOT READY. THESE WERE SET APART AMONG THE

\* The idea and spirit of the sentence is here given, as a verbal translation would convey very little to the reader.

**V.**

22. THEN THE SECOND EVOLVED THE EGG‐BORN, THE THIRD. THE SWEAT GREW, ITS DROPS GREW, AND THE DROPS BECAME HARD AND ROUND. THE SUN WARMED IT; THE MOON COOLED AND SHAPED IT; THE WIND FED IT UNTIL ITS RIPENESS. THE WHITE SWAN FROM THE STARRY VAULT OVERSHADOWED THE BIG DROP. THE EGG OF THE FUTURE RACE, THE MAN‐SWAN OF THE LATER THIRD. FIRST MALE‐FEMALE, THEN MAN AND WOMAN.

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SEVEN. THEY BECAME NARROW‐HEADED. THE THIRD WERE READY. ʺIN THESE SHALL WE DWELL,ʺ SAID THE LORDS OF THE FLAME.

THINGS. THEY THAT CREEP ON THE GROUND GOT WINGS. THEY OF THE LONG NECKS IN THE WATER BECAME THE PROGENITORS OF THE FOWLS OF THE AIR.

25. HOW DID THE MANASA, THE SONS OF WISDOM, ACT? THEY REJECTED THE SELF‐BORN. THEY ARE NOT READY. THEY SPURNED THE SWEAT‐BORN. THEY ARE NOT QUITE READY. THEY WOULD NOT ENTER THE FIRST EGG‐BORN.

30. DURING THE THIRD RACE THE BONELESS ANIMALS GREW AND CHANGED: THEY BECAME ANIMALS WITH BONES, THEIR CHHAYAS BECAME SOLID.

26. WHEN THE SWEAT‐BORN PRODUCED THE EGG‐ BORN, THE TWOFOLD AND THE MIGHTY, THE POWERFUL WITH BONES, THE LORDS OF WISDOM SAID: ʺNOW SHALL WE CREATE.ʺ

31. THE ANIMALS SEPARATED THE FIRST. THEY BEGAN TO BREED. THE TWO‐FOLD MAN SEPARATED ALSO. HE SAID: ʺLET US AS THEY; LET US UNITE AND MAKE CREATURES.ʺ THEY DID.

27. THE THIRD RACE BECAME THE VAHAN OF THE LORDS OF WISDOM. IT CREATED ʺSONS OF WILL AND YOGA,ʺ BY KRIYASAKTI IT CREATED THEM, THE HOLY FATHERS, ANCESTORS OF THE ARHATS. .

32. AND THOSE WHICH HAD NO SPARK TOOK HUGE SHE‐ANIMALS UNTO THEM. THEY BEGAT UPON THEM DUMB RACES. DUMB THEY WERE THEMSELVES. BUT THEIR TONGUES UNTIED. THE TONGUES OF THEIR PROGENY REMAINED STILL. MONSTERS THEY BRED. A RACE OF CROOKED RED‐HAIR‐COVERED MONSTERS GOING ON ALL FOURS. A DUMB RACE TO KEEP THE SHAME UNTOLD.

**VIII.**

28. FROM THE DROPS OF SWEAT; FROM THE RESIDUE OF THE SUBSTANCE; MATTER FROM DEAD BODIES OF MEN AND ANIMALS OF THE WHEEL BEFORE; AND FROM CAST‐OFF DUST, THE FIRST ANIMALS WERE PRODUCED.

**IX.**

29. ANIMALS WITH BONES, DRAGONS OF THE DEEP, AND FLYING SARPAS WERE ADDED TO THE CREEPING

34. ʺTHE AMANASA HAVE DEFILED OUR FUTURE ABODES. THIS IS KARMA. LET US DWELL IN THE OTHERS.

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33. SEEING WHICH, THE LHAS WHO HAD NOT BUILT MEN, WEPT, SAYING:—

LET US TEACH THEM BETTER, LEST WORSE SHOULD HAPPEN. THEY DID . . . .

BRED MONSTERS. WICKED DEMONS, MALE AND FEMALE, ALSO KHADO (DAKINI), WITH LITTLE MINDS.

35. THEN ALL MEN BECAME ENDOWED WITH MANAS. THEY SAW THE SIN OF THE MINDLESS.

42. THEY BUILT TEMPLES FOR THE HUMAN BODY. MALE AND FEMALE THEY WORSHIPPED. THEN THE THIRD EYE ACTED NO LONGER.

36. THE FOURTH RACE DEVELOPED SPEECH.

37. THE ONE BECAME TWO; ALSO ALL THE LIVING AND CREEPING THINGS THAT WERE STILL ONE, GIANT FISH‐BIRDS AND SERPENTS WITH SHELL‐HEADS.

**XI.**

38. THUS TWO BY TWO ON THE SEVEN ZONES, THE THIRD RACE GAVE BIRTH TO THE FOURTH‐RACE MEN; THE GODS BECAME NO‐GODS; THE SURA BECAME A‐ SURA.

44. THEY BUILT GREAT IMAGES NINE YATIS HIGH, THE SIZE OF THEIR BODIES. INNER FIRES HAD DESTROYED THE LAND OF THEIR FATHERS. THE WATER THREATENED THE FOURTH.

39. THE FIRST, ON EVERY ZONE, WAS MOON‐ COLOURED; THE SECOND YELLOW LIKE GOLD; THE THIRD RED; THE FOURTH BROWN, WHICH BECAME BLACK WITH SIN. THE FIRST SEVEN HUMAN SHOOTS WERE ALL OF ONE COMPLEXION. THE NEXT SEVEN BEGAN MIXING.

45. THE FIRST GREAT WATERS CAME. THEY SWALLOWED THE SEVEN GREAT ISLANDS.

40. THEN THE FOURTH BECAME TALL WITH PRIDE. WE ARE THE KINGS, IT WAS SAID; WE ARE THE GODS.

46. ALL HOLY SAVED, THE UNHOLY DESTROYED. WITH THEM MOST OF THE HUGE ANIMALS, PRODUCED FROM THE SWEAT OF THE EARTH.

41. THEY TOOK WIVES FAIR TO LOOK UPON. WIVES FROM THE MINDLESS, THE NARROW‐HEADED. THEY

**X.**

43. THEY BUILT HUGE CITIES. OF RARE EARTHS AND METALS THEY BUILT, AND OUT OF THE FIRES VOMITED, OUT OF THE WHITE STONE OF THE MOUNTAINS AND OF THE BLACK STONE, THEY CUT THEIR OWN IMAGES IN THEIR SIZE AND LIKENESS, AND WORSHIPPED THEM.

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**XII.**

47. FEW MEN REMAINED: SOME YELLOW, SOME BROWN AND BLACK, AND SOME RED REMAINED. THE MOON‐COLOURED WERE GONE FOREVER.

48. THE FIFTH PRODUCED FROM THE HOLY STOCK REMAINED; IT WAS RULED OVER BY THE FIRST DIVINE KINGS.

49. . . . . WHO RE‐DESCENDED, WHO MADE PEACE WITH THE FIFTH, WHO TAUGHT AND INSTRUCTED IT. . . . .

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